



# Sri Krishna Kathamrita Bindu

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## THE LIFE AND BEHAVIOR OF SRI JIVA

*His Divine Grace A. C.  
Bhaktivedanta Swami Prabhupada*

So this boy, Jiva Goswami, when he saw that his father and uncles all left home, why he should remain at home? So he also left, and he first of all went to Benares, which is called Varanasi. It is a great center for learning Sanskrit. So he finished his education in Sanskrit grammar. Specifically, he was a great scholar in Sanskrit grammar.

According to the Vedic system, the students are first of all taught Sanskrit grammar, because it is a very difficult subject. Usually one has to study grammar for 12 years, and when one is very much conversant with grammatical rules, he can read any literature. That means that after studying grammar the door is open for any other subject matter — philosophy, medicine, military, art — there are so many branches of Vedic knowledge. Generally they read literature, the *Purāṇas*, the *Vedānta-sūtras* and general literature. So Srila Jiva Goswami became a great scholar in grammar, then he studied all Vedic literatures, and after that he approached his uncle Rupa Goswami in Vrindavan. He became a disciple of his uncle by proper initiation and remained with him. He was assisting his uncle, and after hearing from his uncle he composed the scholarly books known as *Ṣaṭ-sandarbha*.

This *Ṣaṭ-sandarbha* is recognized as the most scholarly work in the world. There is no comparison to Srila Jiva Goswami's philosophical approach to the *vaiṣṇava* school. In those books the impersonal *brahman* is discussed, then Krishna is discussed, the *Bhāgavata* is discussed, and love



*His Divine Grace  
A. C. Bhaktivedanta Swami Prabhupada*

of Krishna is discussed. In this way, all subject matters are very elaborately discussed. This is the greatest gift of Srila Jiva Goswami. One of the *sandarbha* theses is *Krama-sandarbha*, his commentary on *Śrīmad Bhāgavatam*.

Once an ordinary scholar approached Rupa Goswami and said, "I want to discuss with you about *śāstra*". Rupa Goswami could understand that this scholar was not a devotee and that such a discussion would simply be a waste of time. He inquired, "What is your purpose in discussing with me about *śāstra*?" The scholar replied, "I have discussed *śāstra* with many big scholars and I have come out victorious, so if I come out victorious after discussing with you then I will have very good name and fame."



Srila Jiva Goswami Prabhubada

Rupa Goswami could understand the scholar's view and ambition, so he told him, "All right. Without discussing, if I give you certificate that I am defeated, will that do?"

The scholar said, "Yes, that will do." So Rupa Goswami gave him in writing that, "I had a *śāstric* discussion with this man and I found myself very much inferior and defeated." The scholar was very glad to take that certificate, but when he was going away, Jiva Goswami saw him and asked, "My dear sir, what is that paper you have taken?"

The scholar replied, "Your uncle has agreed that he was defeated, so I have got this certificate. I am going."

Jiva Goswami said, "All right, let me see what he has written." So he gave him. Then Jiva Goswami said, "You have defeated my uncle, but you can discuss with me, too."

The scholar agreed and he was defeated by Jiva Goswami. The matter was informed to Rupa Goswami, "Your nephew and your disciple, Jiva Goswami, has defeated that learned scholar." Rupa Goswami superficially became a little angry, "Why did you bother?" Some people say that Jiva Goswami was rejected by Rupa Goswami on this ground, but that is not a fact. He was very glad that Jiva Goswami defeated that scholar, but he superficially said, "Why should you take so much trouble and bother? You

should've let him go with that certificate." But even if the spiritual master or senior *ācāryas* agree to be defeated, it is the duty of the disciple to see that the spiritual master and superior is not defeated. That is the instruction we get from Jiva Goswami's behavior. (Room conversation, 11 March 1972, Vrindavan.) ॥

## THE INTERACTIONS OF KRISHNA'S ENERGIES

*Srila Bhaktivinoda Thakura*

By the influence of the Lord's three energies (spiritual, marginal, and material), the spiritual world, the living entities, and the material world have been created. Within each of the three energies we find three separate propensities called *sandhinī*, *samvit*, and *hlādinī*.

By the interaction of the spiritual potency and the *sandhinī* propensity, all kinds of spiritual opulences such as the spiritual abode, spiritual forms, and spiritual paraphernalia manifest. The names, forms, qualities, and pastimes of Krishna are the work of *sandhinī*. By the interaction of the spiritual potency with the *samvit* propensity, all spiritual sentiments manifest. By the interaction of the spiritual potency with the *hlādinī* propensity, the cultivation of ecstatic love manifests.

By the interaction of the marginal potency and the *sandhinī* propensity, spiritual existence and the names and abodes of the living entities manifest. By the interaction of the marginal potency with the *samvit* propensity, impersonal knowledge manifests. By the interaction of the marginal potency with the *hlādinī* propensity, happiness derived from merging into Brahman manifests, as well as the happiness of trance attained through *aṣṭāṅga-yoga* or the happiness of being one with the Lord.

By the interaction of the material potency with the *sandhinī* propensity, the material universes (consisting of fourteen worlds, the gross and subtle bodies of the conditioned souls, their attainment of the heavenly planets, and their material senses) have been created. The material names, forms, qualities, and activities of the conditioned souls are also the result of this interaction. By the interaction of the material potency with the *samvit* propensity, the conditioned souls' thoughts, desires, imaginations, and concepts are manifest. By the interaction of the material potency with the *hlādinī* propensity, gross material pleasures and subtle heavenly pleasures manifest. ॥

— *Bhaktivinoda-vāṇī-vaibhava*, translated by Bhumipati Das. Published by Ishwar Das and Touchstone Media. Vrindavan. 2003.

## THE FIRST ATTRACTION – PART 7

From Srila Jiva Goswami's  
Gopāla-pūrva-campu, 15<sup>th</sup> pūraṇa

In order to pacify Vrinda, who had expressed her worry about the possibility that in the future the gopīs will be known as the wives of other cowherd men, Purnamasi continues to cite, from future writings of great sages, various glorifications of the gopīs as the eternal wives of Krishna.

**Purnamasi:** Therefore, as far as the *aprakṣa-līlā* (pastimes in the spiritual world) are concerned, the *Brahma-saṁhitā* (5.37) too follows suit [and declares the gopīs to be Krishna's wives]:

ānanda-cinmaya-rasa-pratibhāvitābhis  
tābhir ya eva nija-rūpatayā kalābhiḥ  
goloka eva nivasaty akhilātma-bhūto  
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

Along with the *sakhīs* (gopīs) who are the personified manifestations of the mellow of spiritual joy and who are his own energy-expansions, I worship the original Lord Govinda, who resides with them in Goloka and is the soul of all souls.

In this verse, the term *kalābhiḥ* clearly indicates that they are “his own” energy-expansions, and yet

the term *nija-rūpatayā* is added to enforce the fact that the gopīs, in the pastimes that are eternally enacted in the spiritual world, do not experience the feeling of Krishna being their paramour. Such feelings are experienced only in the pastimes that are enacted within the material world. In fact, the *Brahma-saṁhitā* (5.56) goes further and declares — *śriyaḥ kāntāḥ kāntaḥ parama-puruṣaḥ* — “The gopīs are his wives (*kāntā*) and the husband (*kānta*) is the Supreme Lord [Krishna].”

Therefore, there are no feelings of being each other's paramours in Lakshmi and the Supreme Lord. Also, in the *Kāśī-khaṇḍa* of the *Skanda-purāṇa*, Yudhisthir speaks the following statement, *gopī-pate yadu-pate vasudeva-sūno* — “O husband of the gopīs! O Lord of the Yadus! O Son of Vasudev!”

In the *Samgīta-śāstra*, too, the following statement is found, *gopī-patir ananto 'pi vaṁśa-dhvani-vaśaṁ gataḥ* — “Even though the husband of the gopīs is boundless, he was captivated by the sounds of the flute.”

In the poetic creations of the future will be a *Gīta-govinda* (12.13) which will say, “*patyur manaḥ kīlitaṁ*” — “[The gopī named Radha] bound up the mind of her husband.” Therefore, in order to demonstrate the non-difference between Radha and Lakshmi, it is said in the *Gīta-govinda* (12.27):

tvāṁ aprāpya mayi svayaṁvara-parāṁ kṣīroda-tīrodare  
śaṅke sundari kāla-kūṭam apiban mūḍho mṛdānī-patiḥ  
itthaṁ pūrva-kathābhir anyā-manasā vikṣīpya vakṣo 'ñcalaṁ  
rādhāyāḥ stana-korakopari-milan-netro hariḥ pātu vaḥ

[Krishna says] — “O Radhe! I sometimes think that in the *svayaṁvara* ceremony where you (as Lakshmi) selected me (Narayana) as a husband, Lord Shiva was unable to obtain you and foolishly drank the *kāla-kūṭa* poison.” In this way, he gently removed the *añcala* (the portion of her *sārī* covering her breasts) of Radha whose mind was diverted and fixed his eyes at her blooming flower-bud-like breasts. May that Hari protect us all!

Elsewhere it will be described (by Lord Chaitanya) that, *gopī-bhartuḥ pada-kamalayor dāsa-dāsānudāsaḥ* — “I identify myself only as the servant of the servant of the servant of the lotus feet of Lord Sri Krishna, the husband of the gopīs.”

Similarly, in the *Yamunā-stotra* it will be described, *vidhehi tasya rādhikā-dhavāṅghri-paṅkaje ratim* — “O Yamuna! Please bestow the reciter of this *stotra* with attraction to the lotus feet of the husband of Radhika.”



Unknown artist. Basohli style. Jammu & Kashmir

Also, in the *Lalita-mādhava* drama the description of Sri Radhika and others will fit this paradigm (of them being Krishna's wives in the spiritual world). In the *Ujjvala-nīlamanīḥ* this relationship will be described in clear words and the union named *saṁṛddhimāna-sambhoga* of the *gopīs* in the absence of any restrictions by others will also be clearly accepted in *Lalita-mādhava*.

**[Translator's Note:** In the *Ujjvala-nīlamanīḥ* (15.206), *saṁṛddhimān-sambhoga* is described as a type of union which happens between lovers (especially a husband and a wife) who have experienced a long separation at a distance. It is described as follows:

*durlabhālokayor yūnoḥ pāratantryād viyuktayoḥ  
upabhogātireko yaḥ kīrtiyate sa saṁṛddhimān*

If the youthful couple is separated because of being controlled by others and it is difficult for them to see each other, when they do meet suddenly they experience the union named *saṁṛddhimān-sambhoga*.

An example of the same is given in the *Lalita-mādhava* when Sri Radhika sees the Krishna deity made by Vishwakarma and experiences this feeling of *saṁṛddhimān-sambhoga* and ends up saying that — “He is my *jīvita-bandhu* (the lord of my life).”

Srila Jiva Goswami wants to use this example and say that since this variety of *saṁṛddhimān-sambhoga* happens usually between a husband and a wife,

therefore in the eternal spiritual world the *gopīs* and Krishna are related to each other as husband and wife.]

**Purnamasi (continues):** Commenting on the phrase *ṛṣabhasya jaguḥ kṛtāni* — “The *gopīs* sang the glories of their husband.” (*Bhāg.* 10.33.21), Srila Sridhar Swami will also say that the term *ṛṣabha* means husband. In another place (*Bhāg.* 10.33.7), Sri Sukadev Goswami will directly use the term *kṛṣṇa-vadhvaḥ* — “The *gopīs* are wives of Krishna.”

The eternal relationship between the *gopīs* and Krishna is certainly the relationship of husband and wife. Sri Sukadev Goswami in his conversation with King Pariksit described the same truth to those who are completely *bahiraṅga* (unaware of the glories of the Lord) by saying that the Lord is their husband since he is the husband of everyone in the form of the supersoul in everyone's hearts. This is described as follows in the *Śrīmad Bhāgavatam* (10.33.35):

*gopīnāṁ tat-patīnāṁ ca sarveṣāṁ eva dehināṁ  
yo 'ntaś carati so 'dhyakṣaḥ kṛdāneneha deha-bhāk*

“He who lives as the overseeing witness within the *gopīs* and their husbands, and indeed within all embodied living beings, assumes forms in this world to enjoy transcendental pastimes.”

**[Translator's Note:** Here Srila Jiva Goswami describes that in the eternal spiritual world, the *gopīs* and Krishna are eternally related as husband and wife. However, the *Bhāgavatam* has described the truth in such a way that even those who are completely unaware of the real glories of the Lord's relationships in the spiritual world will be able to understand it. Sukadev Goswami simply said that since the Lord is the husband of everyone (because of being the supersoul), he is also the husband of the *gopīs*.] ॥

[To be continued.]

— Translated by Hari Parshad Das from the *Gopāla-pūrva-campūḥ*. Published by Sri Nityasvarup Brahmachari. 1912 A.D.

#### SRI KRISHNA KATHAMRITA BINDU

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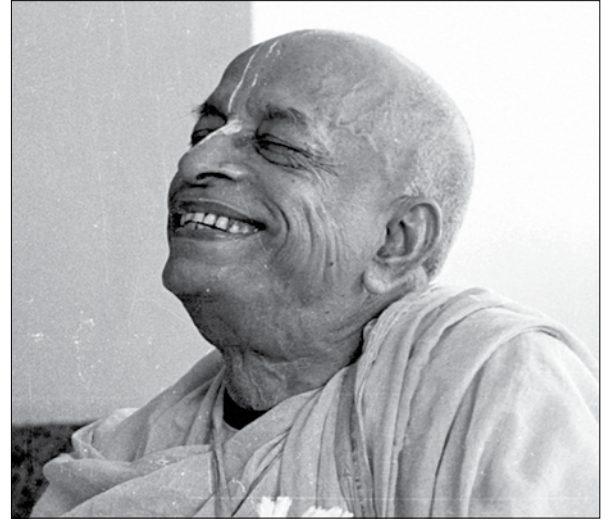
## WHOM SHOULD I SELECT AS GURU?

His Divine Grace A. C.

**Bhaktivedanta Swami Prabhupada**

Guru is one who eradicates the *ajñāna*, *andhakāra* — the darkness of ignorance. *ajñāna-timirāndhasya jñānāñjana-śalākayā* — In the darkness, if someone brings a lamp, the *jñāna-rūpa*, torchlight of knowledge, he is guru. There may be different degrees, but anyone who opens the spiritual eyes, he is guru. In *śāstra* it is said, *gurur api kāryākāryakam ajānataḥ* — if I accept someone as guru, but later on it appears that he does not know what is to be done and what is to be not to be done, then Srila Jiva Goswami says that, *parityāgo vidhīyate*, such a guru should be rejected. The degree that one is on doesn't matter. If the guru teaches Krishna consciousness, then he may be on a lesser degree, but he is accepted as guru. There is no question of rejection, because Krishna is actually *jñāna*, or personified knowledge. One who teaches Krishna as the Supreme Personality of Godhead: "One has to know Krishna, one has to surrender to Krishna," this kind of teaching is required.

If the guru says, "I am Krishna." "Everyone is Krishna." "The poor man is Krishna." "The poor man is Narayan." then he is not a guru. He is misguiding. *Avaiṣṇavo gurur na syāt*. This is the *śāstric* injunction. Generally, a qualified *brāhmaṇa* becomes guru. That is natural. *Brāhmaṇas* are the head of the society. Without becoming a *brāhmaṇa* no one can become guru. That is a fact. Because *brāhmaṇa* means *brahma jñātīti brāhmaṇaḥ* — one who knows Brahman is a



His Divine Grace

A. C. Bhaktivedanta Swami Prabhupada

*brāhmaṇa*. This means a qualified *brāhmaṇa*, not just a born *brāhmaṇa*, so-called *brāhmaṇa*. A *brāhmaṇa* must be qualified. *Śāstra* says *ṣaṭ-karma-niṣuṇo vipraḥ*, even if a *brāhmaṇa* is expert in executing the six kinds of business, and *mantra-tantra-viśāradaḥ*, and very well known in the Vedic mantras and hymns and everything, but if he is not a *vaiṣṇava*, he does not know *viṣṇu-tattva*, or *kṛṣṇa-tattva*, then he cannot become a spiritual master. *avaiṣṇavo gurur na syād vaiṣṇavaḥ śva-paco guruḥ* — However, if one is a *vaiṣṇava*, who knows *viṣṇu-tattva* and *kṛṣṇa-tattva*, even if he is born in a family of *śva-paca*, dog-eaters, *caṇḍāla*, he can be accepted as guru. The real test is whether the guru is a *vaiṣṇava*, whether he know the science of Krishna. That is also confirmed by Chaitanya Mahaprabhu:

kibā vipra, kibā nyāsī, sūdra kene naya  
yei kṛṣṇa-tattva-vettā sei 'guru' haya

Whether one is a brāhmaṇa a sannyāsī or a sūdra — regardless of what he is — he can become a spiritual master if he knows the science of Krishna. [Cc. madhya 8.128]

It doesn't matter whether he is a sannyāsī or a gṛhastha or born in brāhmaṇa family. yei kṛṣṇa-tattva-vettā — Anyone who knows Krishna, he can be a guru, not others. That is the statement of the śāstras. Someone who is not a vaiṣṇava cannot become guru. ❧

— From a lecture in Ahmedabad, 13 December 1972.

## THE GLORIES OF SRILA RAGHUNANDAN THAKUR

**Śrī Raghunandana Mahimā**  
**By Sri Uddhava Das**

Uddhava Das is a well known Gauḍīya poet. He was born in the village of Tenga Vaidyapur in the Mursidabad district of West Bengal. His birth name was Krishnakanta Majumdar, and he was a disciple of Radhamohan Thakur, one of the great-grandsons of Srinivas Acharya.

prakaṭa śrī khaṇḍa vāsa      nāma śrī mukunda dāsa  
ghare sevā gopīnātha jāni  
gelā kona kāryāntare      sevā karibāra tare  
śrī raghunandane ḍāki āni

In Srikhanda lived the devotee Sri Mukunda Das. In his home they served the deity Gopinath. One day Mukunda had to go elsewhere for his work, so he asked his son Sri Raghunandan to perform the deity service.

ghare āche kṛṣṇa sevā      yatna kari khāoyāibā  
eta bali mukunda calilā  
pitāra ādeśa pāyā      sevāra sāmāgrī laiā  
gopīnāthera sammukhe āilā

“Krishna is served in this home. Feed him carefully.” Saying this, Mukunda set off. Receiving this order from his father, Raghunandan came before Gopinath with various items of service.

śrī radhunandana ati      bayahkrama śīsumati  
khāo bale kāndite kāndite  
kṛṣṇa se premera rase      nā rākhīyā avāśe  
sakala khāilya alakṣite

Sri Raghunandan was only a child. He said, “Eat! Eat!” and started crying. With great love, Krishna then secretly ate everything leaving no remnants.

āsiyā mukunda dāsa      kahe bālakera pāsa  
prasāda naivedya āna dekhi

śiṣu kahe bāpu śuna      sakali khāile punaḥ  
avaśeṣa kichui nā rākhi

When Mukunda Das returned he told the boy to bring him some prasādam remnants. The child said, “Oh father, Gopinath ate everything and didn't leave any remnants.”

śuni aparūpa hena      vismita hṛdaye punaḥ  
āra dina bālake kahiya  
sevā-anumati diyā      bāḍira bāhira haiyā  
punaḥ āsiyā rahe lukāiyā

Hearing this uncommon news, Mukunda's heart became astonished. The next day, in the name of his work, Mukunda again instructed Raghunandan to serve Gopinath. Mukunda then left the house, but came back again and hid himself.

śrī raghunandana ati      haiyā haraṣita mati  
gopīnāthe lāḍu diyā kare  
khāo khāo baleghana      arddhaika khāite hena  
samaye mukunda dekhi dvāre

At that time, from the doorway, Mukunda saw Raghunandan with great delight offering a lāḍu in his hand to Gopinath. “Eat! Eat!” the boy said, and Gopinath ate half of the lāḍu.

ye khāila rahe tena      āra nā khāila punaḥ  
dekhiyā mukunda preme bhora  
nandana kariyā kole      gadagada svare bale  
nayane barikhe ghana lora

[Suddenly,] Gopinath stopped eating and wouldn't take any more. Seeing this, Mukunda became overwhelmed with ecstatic love. He took his son on his lap, and while crying spoke to him in a choked voice.

adyāpi śrī khaṇḍa pure      arddha lāḍu nāche kare  
dekha yata bhāgyavanta jane  
abhira madana yei      śrī raghunandana sei  
śrī uddhava dāsa rasabhane

Even today in Srikhanda, those who are greatly fortunate can still see that half-eaten laddu in Gopinath's lotus hand. Thus Sri Uddhava Das sings the glories of Raghunandan, who is non-different from Madan (Cupid). ❧

— Translated from Kishori Das Babaji's Śrī Gaurāṅga Pārśada Vargera Śicaka Kirtana. Vaishnava Research Institute. Halisahar, West Bengal. 2005. Bengali. Page 47.

## SIN ON THE STRENGTH OF CHANTING

**Srila Thakur Bhaktivinoda**

The pseudo-vaiṣṇavas say that “One name of Krishna takes away more sins than a sinner can commit during a lifetime. Therefore if the holy name is with us, where is the fear of committing sin? We chant

Photo by Thakur Saranga Das



The deity of Gopinath worshiped by Raghunandan in Sri Khanda

the holy name and we perform sinful activities. At first there will be gain and loss, but eventually there will be no trace of sin.” Such persons who think like this and who, after taking shelter of the holy name, willingly commit new sinful activities, are known as hypocrites or offenders to the holy name.

There are some stories illustrating this offensive attitude. Once a householder gave up committing violence to others and took shelter of the holy names. Later, because of some bad association, he developed a desire to eat fish and meat. Then, for satisfying his inclination, he firmly resolved that, “Today I will chant another ten thousand holy names to free myself of the sin of eating fish.” One who thinks like this and chants the holy name after taking fish is an offender to the holy name. Another story: One renounced *vaiṣṇava* once saw a beautiful young lady and developed the following desire, “Since I always

chant the holy name, if I give *harināma* initiation to this girl and accept some service from her, then all the sins that may be there will surely be destroyed by our chanting. Moreover, she will become a *vaiṣṇavī* and association with the *vaiṣṇavas* is very rare. Besides that, by associating with her I will learn many things about *gopī-bhāva*. Where can one achieve such rare association?” Thinking thus, he made that lady a *vaiṣṇavī* and started accepting service from a *vaiṣṇava*. Thus his *nāmāparādhā* reached its peak. Considering these two examples, *grhastha-vaiṣṇavas* and renunciates should carefully avoid offenses to the holy name. ॐ

— From Bhaktivinoda Thakur’s article *Nāma-bale-pāpa-pravṛtti*, “a tendency to commit sin on the strength of the holy name”, translated by Brijbasi Das from *Śrīla Bhaktivinoda Ṭhākura* Prabandhāvalī, Sri Chaitanya Math, Mayapur, 2004.

## THE FIRST ATTRACTION – PART 8

From *Śrīla Jiva Goswami’s*  
Gopāla-pūrva-campu, 15<sup>th</sup> pūraṇa

*Paurṇamasi* continues explaining to Vrinda how the *gopīs* are the wives of Krishna in the eternal spiritual world, and how this is something which the authors of various authoritative scriptures agree upon. While narrating the *Bhāgavatam*, *Sri Sukadev Goswami* described this truth in such a way that even those completely unaware of the real glories of the Lord’s relationships in the spiritual world would be able to understand it. *Sri Sukadev Goswami* simply said that since the Lord is the husband of everyone (because of being the Supersoul), he is also the husband of the *gopīs*. In this way he makes everyone understand the truth, which would otherwise be very difficult to digest.

**Paurṇamasi** (continues):

*gopīnām tat-patīnām ca sarveṣām eva dehinām  
yo ’ntaś carati so ’dhyakṣaḥ kṛṣṇaneneha deha-bhāk*

“He who lives as the overseeing witness within the *gopīs* and their husbands, and indeed within all embodied living beings, assumes forms in this world to enjoy transcendental pastimes. (*Bhāg.* 10.33.35)

“The *antaraṅga-bhaktas*, internal devotees, know well that the *gopīs* in this material world are of two types, married and unmarried. The *gopīs* [who appear in this world and are unmarried here] are *nitya-siddha*, eternally liberated. They are all-auspicious and are actually the eternal wives of Krishna. The *gopīs* [who are married to other cowherds] and who are filled with other moods — such as the young maidens, adult ladies, and elderly women — as well as their husbands and their children — for such souls, too, Krishna is the Lord. What more can be said? For all the *vraja-vāsīs*, whose life and soul is Krishna and who have a spiritual body suitable for performing pastimes with the Lord, Krishna becomes attracted to such bodies and, remaining invisible (*antaḥ*) to the external world, he performs eternal pastimes (*krīḍana*) with those devotees. That same Krishna sometimes makes such pastimes visible to the material world.”

[**Translator’s Note:** These pastimes are eternal and Krishna is the husband of these *gopīs*. However, the *gopīs* who already have another husband in the spiritual world do not possess such feelings of conjugal affection for Krishna. They have other

appropriate feelings and Krishna reciprocates with each of them according to their particular mood.]

**Purnamasi** (continues): “Therefore, since he has an eternal conjugal relationship with the *gopīs*, it is not fitting to call their relationship in the spiritual world a ‘paramour’ relationship. The appropriate thing is to describe their relationship as being the same as the married relationship between Lakshmi and Narayan in Vaikuntha. This eternal married relationship is described beautifully in *Śrīmad Bhāgavatam* 10.90.48 (*jayati jana-nivāso* — ‘All glories to the Lord of all the living entities.’) The final line of this verse says, *vraja-pura-vanītānām vardhayan kāmādevam* — ‘His blissful face always increases the lusty desires of the *pura-vanita*, the queens of Dwaraka.’ ‘*Vraja-pura-vanita*’ certainly also includes the *gopīs*.

Also, Uddhava says in the *Śrīmad Bhāgavatam* (10.47.58) — *etāḥ param tanu-bhṛto bhuvi gopa-vadhvo* — ‘Among all those who are embodied, these *gopīs* are topmost on the planet.’ Thus, he implies that such a destination attained by the *gopīs* is also desired by those who are *mumukṣūs*, desirous of liberation, those who are *muktas*, already liberated, and devotees like himself. How elevated are these *gopīs* who roam around in Vraja, and how can they be compared to the degraded living entities who have developed a perverted reflection of such pure love?

“Having said like this, Uddhava noticed that such feelings [of the greatness of the *gopīs*] have also arisen in the Lord. Thus, he says (*Bhāg.* 10.47.60), *nāyaṁ śriyo ’nga* — ‘This favor [of being embraced by Lord Krishna’s arms] was never bestowed even upon Lakshmi.’

“In this way, he shows the superiority of the *gopī*-wives over Lakshmi-devi.”

**Vrinda** (her delighted mood now restored): “Why, then, did they not feel happy about their marriages (to other men)? And moreover, why did you not make them feel happy about it? Certainly nothing is impossible for you.”

[To be continued.]

— Translated by Hari Parshad Das from the *Gopāla-pūrvacampūḥ*. Published by Sri Nityasvarup Brahmachari. 1912 AD.

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## Highlights

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- **THE GLORIES OF PURUSHOTTAM PANDIT**

*The poet Devakinandan Das*



## ARGUMENT IS A DISTRACTION

*His Divine Grace A. C.  
Bhaktivedanta Swami Prabhupada*

We have got so much vital spiritual knowledge to distribute to the public, and they are in desperate need of it. The whole world is going to hell and everyone is suffering. In light of this, how can we argue amongst one another and neglect our responsibility for reclaiming these fallen souls for going back to home, back to godhead. 🙏

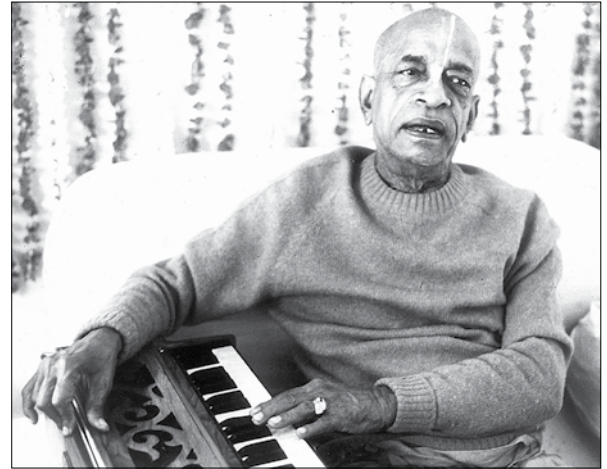
— Letter to Madhudvisa, 15 December 1973.

## PLEASING SERVICE

*Sri Srimad Gour Govinda Swami Maharaja*

Serving Krishna with pure love means without expecting anything in return. If you want something from Krishna in return for your service, that is not service. In the words of Sri Prahlada Maharaja, *na sa bhṛtyaḥ sa vai vaṇik* — one who does business with Krishna is a merchant, he is not a servant [Bhāg. 7.10.4]. This material world is such a dreadful, dangerous place. It puts us in such a situation that by rendering service unto Krishna we expect something in return. Consciously or unconsciously, most everyone expects something in exchange. But those who have come to Mahāprabhu's path, this *bhakti-patha*, path of devotion, they say:

*na dhanam na janam na sundarim  
kavitam va jagad-isa kamaye  
mama janmani janmaniśvare  
bhavatad bhaktir ahaituki tvayi*



*His Divine Grace  
A. C. Bhaktivedanta Swami Prabhupada*

O almighty Lord, I have no desire to accumulate wealth, nor do I desire beautiful women, nor do I want any number of followers. I only want Your causeless devotional service birth after birth. [Cc. antya 20.29]

Many people repeat this verse, but it is mere saying only. "O Lord I don't want anything from you. I don't want material wealth or material followers. I don't want a beautiful woman to enjoy. Even I don't want liberation. Just life after life I only want to serve you and give you pleasure." They say this but they are only speaking from the lips. How many are there who really practice this from the core of their hearts? How many don't expect anything from Krishna and only want to render loving service, nothing else?

Vaiṣṇava-mahājāna-ācārya, Srila Thakur Bhaktivinode, sings (in Śaraṇāgati 2.3):

mārobi rākhobi — yo icchā tohārā  
nitya-dāsa prati tuyā adhikārā

Slay me or protect me as you wish, for you are the master of your eternal servant.

O Lord, I am your eternal servant! I take complete shelter at your lotus feet. You may do whatever you like. *Mārobi rākhobi* — if you want to kill me, kill me, or if you want to protect me, protect me. Whatever you want, you do. You have full right over me. *Nitya-dāsa prati tuyā adhikārā* — I am your eternal servant. I am yours. I don't belong to myself. This is *bhāva*. This is not mere lip-saying. This should come out from the core of the heart. Krishna knows your heart. ❧

— From *The Worship of Sri Guru*. Gopal Jiu Publications. Bhubaneswar, India. 2000.

## THE FIRST ATTRACTION – PART 9

*From Srila Jiva Goswami's  
Gopāla-pūrva-campu, 15<sup>th</sup> pūraṇa*

*Paurnamasi stresses that the relationship between Krishna and the gopīs in the eternal spiritual world is that of husband and wife. She then offers various evidences to substantiate her words.*

**Vrinda (happily):** “[So if the truth is that the gopīs are eternally Krishna's wives,] Why, then, did you not arrange that everyone would not be sad about the gopīs [so-called] marriages [to other men]? Moreover, you could have even prevented the marriages from occurring in the first place. Why did you not do it? Certainly nothing is impossible for you.”

**[Translator's note:** Since the truth is that the gopīs are eternally Krishna's wives and they will be protected from any intimate dealings with their so-called husbands, Vrinda is no longer personally sad about the marriages. But she wonders why Paurnamasi has arranged things in such a way that the residents of Vrindavan have become unhappy. After all, she could have revealed to them the truth about the substitute gopīs or even prevented the marriages from occurring.]

**Paurnamasi:** “According to the demands of the divine and diverse pastimes that increase deep *rasa*, I could not do anything. Just as *rasa* reached an ultimate level when Sita was forcibly taken to the home of Ravan, similarly, the love of the gopīs for Krishna will attain a supremely sublime state when

the gopīs will be subjected to a superficial state of marriage wherein their yearning to see Krishna will be frustrated by their so-called relatives. Their great feelings of love in separation will be relieved only when their beloved returns [back to Vrindavan after a prolonged stay in Dwarka].”

**[Translator's Note:** In other words, the sweet taste of reunion after prolonged separation will be sweeter than the taste which would be derived from regular union. When Krishna finally returns back to Vrindavan (in the *Uttara-gopāla-campū*), there will be a grand reunion in the spiritual world and all of the gopīs will settle happily with Krishna.

Paurnamasi will now deal with a further question: When Krishna will return, these gopīs will be married to others. Experts on *rasa-śāstra* have said that it is forbidden to enjoy women who have been married to someone else. How can Krishna's relationship with the gopīs attain the topmost level of *rasa* when the concept itself has been rejected by the ācāryas of *rasa*? Is there any ācārya of *rasa* who will support this type of a relationship?]

**Paurnamasi (continues):** “In the poems of the future, the *Ujjvala-nīlamanī* (1.21) will say:

laghutvam atra yat proktaṁ tat tu prākṛta-nāyake  
na kṛṣṇe rasa-niryāsa-svādārtham avatāriṇi

“Regarding restrictions placed on the enjoyment of married women due to such enjoyment being extremely inferior, it should be known that such restrictions do not apply to Krishna, whose very incarnation is for the purpose of relishing this type of *rasa*.”

**Paurnamasi (continues):** “The ancient *pramāṇa* in this regard is as follows:

neṣṭā yad aṅgini rase kavibhir paroḍhā  
tad gokulāmbujadṛśāṁ kulam antareṇa  
āśaṁsayā rasavidher avatāritānām  
kāmsāriṇā rasika-maṇḍala-śekhareṇa

“According to the [social] conception delineated by [traditional] scholars of *rasa*, those ladies who are *paroḍhā* (married to someone else) are considered unfit for conjugal relationships. However, the lotus-eyed damsels of Gokula are an exception to this rule. This is because the king of all *rasikas*, the killer of Kamsa, Krishna, has manifested these gopī-incarnations for the purpose of elevating the mellow of *mādhurya-rasa*.”

**[Translator's Note:** Srila Jiva Goswami has not mentioned the name of the authority that composed this *pramāṇa*. In the *Nāṭaka-candrikā*, Srila Rupa



Unknown artist. Odisha Pata-citra style. Mural from Raghurajpur.

Sri Sri Radha Krishna

Goswami also quotes the verse, which he ascribes to the poet Shri Sudeva from the composition *Rasa-vilāsa*.]

**Purnamasi (continues):** “In this verse, the statement, ‘Krishna has incarnated these *gopī*-incarnations [as wives of others] for the purpose of elevating the mellow of *mādhurya-rasa*.’ clearly indicates that in the spiritual

world, the eternal wives of Krishna have accepted roles in this world of other men’s wives simply for the elevation of *mādhurya-rasa*. There is no fault in this. In fact, it is most elevated and transcendental.

“Moreover, the term, *avatāritānām* (‘*gopī*-incarnations’) in this verse does not mean that the *gopīs*

were previously Lakshmis or heavenly damsels. This is clearly stated in the *Śrīmad Bhāgavatam* (10.47.60):

*nāyaṁ śrīyo 'ṅga u nitānta-rateḥ prasādaḥ  
svar-yoṣitāṁ nalina-gandha-rucāṁ kuto 'nyāḥ  
rāsotsave 'sya bhuja-daṇḍa-grhīta-kaṇṭha-  
labdhāśiṣāṁ ya udaqād vraja-vallabhīnām*

“When Lord Sri Krishna was dancing with the *gopīs* in the *rāsa-līlā*, the *gopīs* were embraced by the arms of the Lord. This transcendental favor was never bestowed upon the goddess of fortune Lakshmi or other consorts in the spiritual world. Indeed, never was such a thing even imagined by the most beautiful girls in the heavenly planets, whose bodily luster and aroma resemble the lotus flower. What to speak of worldly women who are very beautiful according to material estimation?”

“Therefore, if someone tries to say that the *gopīs* were heavenly damsels or incarnations of Lakshmi Devi, then this statement of the *Bhāgavatam* would not be justified.

[**Translator's Note:** In other words, the *gopīs* are not incarnations of Lakshmi Devi or of the heavenly damsels.]

**Paurnamasi (continues):** “Therefore, by understanding the fact that the *gopīs* don't really belong to someone else, one is able to understand them as Sri Krishna's original wives in the spiritual world. This is the mood expressed by the verse [of Sri Sudeva] above.” 🌸

[To be continued.]

— Translated by Hari Parshad Das from the *Gopāla-pūrva-campūḥ*. Published by Sri Nityasvarup Brahmachari. 1912 A.D.



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## THE GLORIES OF PURUSHOTTAM PANDIT

### Śrī Puruṣottama Paṇḍita Mahimā

By the Medieval Poet Devakinandan Das

Purushottam Pandit was the son of Sadashiv Kaviraj and a disciple of Lord Nityananda. He is considered to be the eighth of the dvādaśa-gopālas (the twelve principle associates of Lord Nityananda who were all cowherd boys in *kṛṣṇa-līlā*). Srila Kavi Karnapur in his *Gaura-gaṇoddeśa-dīpikā*, (text 130) describes Purushottam as an incarnation of the cowherd boy Stokakrishna. Devakinandan Das, the author of this song, was a disciple of Purushottama Pandit. Devakinandan Das was also the author of the famous song *Vaiṣṇava-vandanā* and the Sanskrit encyclopedia *vaiṣṇava-abhidhāna*.

*prabhu mora nācata śrī puruṣottama nāma  
avirata paṇḍita apūrvā carita yata  
anukhāni ati anupama*

My prabhu named Sri Purushottam Pandit, constantly dances. I sing of his unprecedented character, which is extremely glorious.

*stokakṛṣṇa nija rūpa sugopana  
ātma-nāma kṛṣṇa dāsa  
mahad-anubhava bhaya tāraṇa kāraṇa  
vadana cānda mṛdhu hāsa*

Stokakrishna has hidden himself and taken the name “Krishnadas”. An extremely expert devotee, he is the remover of all fears. There is a sweet smile on his moon-like face.

*sāttvika bhāva satata prakāśita  
mahimā hi kahana nā yāya  
ācārya mādhaba śrī mukha yādava  
nija guṇe pācha pācha dhāya*

The eightfold symptoms of ecstasy are always manifest in him. His glories cannot be described in words. Acharya Madhav, Sri Mukh and Yadav always emulate his qualities.

*niravadhi kali-yuge su-bhajana-pāvana  
dinajane parakāśa  
tuchu pada paṅkaja raja nija bhūṣaṇa  
devakīnandana dāsa*

In the endless ocean of *Kali-yuga*, he is the deliverer of those who are properly situated in their *bhajan*. The dust of his lotus feet is the ornament of Devakinandan Das. 🌸

— Translated from Kishori Das Babaji's *Śrī Gaurāṅga-pāṣada-vargera-sūcaka-kīrtana*. Vaishnava Research Institute. Halisahar, West Bengal. 2005. Bengali. Page 47.



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### • THE GLORIES OF RASIKANANDA PRABHU

The poet Ghanasyam Das



## INSIDE OR OUTSIDE

His Divine Grace A. C.

**Bhaktivedanta Swami Prabhupada**

Actually there is no difference between devotees living inside the temple and devotees living outside the temple. You are right that the important thing is to remember Krishna, whatever is your activity. So try to remember Krishna always by following the principles as you know them, namely, rising early, taking bath, cleansing, attending *ārātrika*, reading scriptures at least one hour or two hours daily, chanting sixteen rounds on beads of Hare Krishna mantra, going for street *saṅkīrtana*, offering all your foodstuffs to Krishna, like that. In this way very quickly you will make progress in Krishna Consciousness and become very, very happy in your life. 🙏

— Letter to Susan Beckman. 29 September 1972.

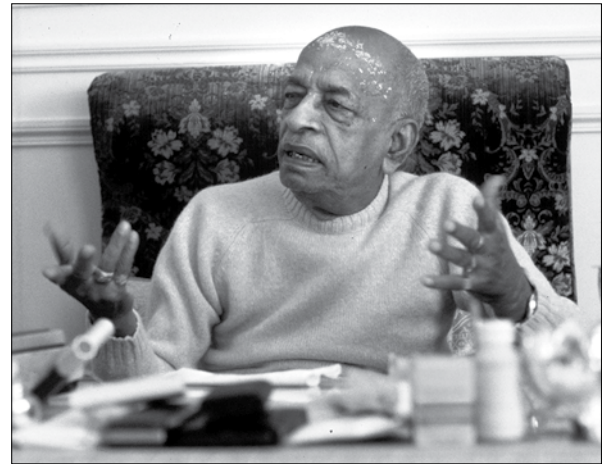
## NO MAKING — ONLY BREAKING

**Srila Bhaktisiddhanta Saraswati Thakur Prabhupada**

*bhāla karte pāri nā, manda karte pāri, ekhana ki dibi ta' bal?*

"I cannot do any good, but I can harm you. Now tell me, what will you give me in return for this?"

There is a proverb in Sanskrit, *aśakto 'haṁ grhārambhe śakto 'haṁ grha-bhañjane* — "I am so incapable that I cannot begin the work of building a house, but I am especially expert in turning even a big palace into dust."



His Divine Grace

A. C. Bhaktivedanta Swami Prabhupada

This is the character of envious and wicked persons. People of low nature are capable of spoiling the work of others, but are unable to do any good for anyone. A rat can easily spoil many invaluable books, clothes, or stocks of grains, but cannot produce any of these.

As a result of great fortune, the seed of sincere faith in God and his devotees can sprout in the heart of a living entity. Even after the performance of hundreds of births of renunciation and austerities, one cannot attain even a particle of faith. But we often see that such faith can arise in the heart of a living being simply by the good wishes of a devotee. By even a momentary criticism of guru and the *vaiṣṇavas*, envious and wicked rascals can uproot

the creeper of devotion from the heart of persons who possess weak faith. However, they are unable to create even a semblance of devotion to guru and the *vaiṣṇavas* in the hearts of others. Such people, who are in the mode of ignorance, try to analyze the character of devotees and the Lord by their empiric knowledge, false logic, and useless arguments. Acting in their wicked, cowardly, or malicious way, they cunningly say, “I cannot offer any good to you, but can only offer you harm. Now tell me, what you will give me in return?” If while not doing any beneficial activity they could only remain neutral, then eventually nothing harmful would happen. However, it is *māyā*’s trick that no one can remain impartial in this world. Either one will do good or one will do bad. Those who cannot do good will surely do bad. After committing harm to others and destroying something good, such people will then claim to deserve a reward! ❀

— Translated by Brijbasi Das from *Upākhyāne Upadeśa* (Instructive Stories told by Śrīla Bhaktisiddhanta Sarasvatī Ṭhakur Prabhupada), compiled by Sundarananda Vidyavinoda, Gaudiya Mission, Kolkata, 1992, vol.1, pp.91-92.)

## THE FIRST ATTRACTION – PART 10

*From Śrīla Jīva Goswami’s  
Gopāla-pūrva-campu, 15<sup>th</sup> pūraṇa*

Vrinda had asked Purnamasi why she could not have prevented the marriages of the *gopīs* to the other cowherd boys. Purnamasi replied that the *līlā* of the Lord demands these apparent reversals to increase the feelings of separation between the *gopīs* and Krishna so that when Krishna finally returns back to Vrindavan the union will be extremely sweet. Purnamasi then cited quotations from various literatures supporting the fact that Krishna’s enjoyment of the wives of others is not forbidden even according to the principles of *rasa-śāstra*. Here, Purnamasi again stresses that in the eternal spiritual world, the *gopīs* are actually the wives of Krishna.

**Purnamasi continues:** Vrinda! This supreme secret [that the *gopīs* are actually Krishna’s eternal wives] should not be disclosed even to the sky! But [be reassured that]:

*rādhānām kevalānām kevalo nanda-nandanah  
varaḥ syāt kevalam tasmāt ke balāt kuryur anyathā?*

For the exclusively devoted *gopīs* like Radha, only the son of Nanda can be their husband. How can anyone else forcibly change this fact?

This is because:

*vraja-lakṣmī-janatāyā harir iha ramaṇaḥ paraṁ na paraḥ  
katham atha cakora-jāter vṛttiś candrād bhaved anyathā?*

Hari is the loving husband of the hosts of Lakshmis [i.e. the *gopīs*] here in Vrindavan. No one else can take

that position. How can anything besides the moon be the life and soul of the host of *cakora*-birds?

**Vrinda:** “Okay, whatever has happened has happened. What’s important is that in the future your efforts will bring about the desired end.”

[**Translator’s Note:** In other words, the future will see Krishna returning back to Vrindavan and marrying all the *gopīs*. This will happen in the *Gopāla-uttara-campūḥ*.]

Saying this, Vrinda paid her respects and prepared to depart.

**Purnamasi:** O Vrinda!

*avacam avocam uvāca ca, vacmi hi vaktāsmi vakṣyāmi  
ucyāsam idam vacyāṁ vacāni no ced avakṣyam na*

I had said it, I have said it, and I say it, I am saying it, I certainly will say it, I will repetitively say it, and it is fitting that I should say it. If it would not have been possible for me to say it then I would not have said it.

[**Translator’s Note:** Purnamasi reassures Vrinda by stating that she has previously said, she is saying now, and will repeat in the future that the *gopīs* are Krishna’s eternal wives. Śrīla Jīva Goswami displays his expertise

### Nāma-tattva

## SRI NAMA HAS ALL POWERS

*dāna-vrata-tapas-tīrtha-yātrādinām ca yāḥ sthitāḥ  
śaktayo deva-mahatām sarva-pāpa-harāḥ śubhāḥ  
rājasūyāśvamedhānām jñānasyādhyātma-vastunāḥ  
ākṛṣya hariṇā sarvāḥ sthāpitāḥ sveṣu nāmasu*

Whatever potency to award auspiciousness and destroy sin that may be found in the performance of charity, penances, austerities, visiting holy *tīrthas*, worshiping demigods, performing *rājasūya* or *śvamedha* sacrifices, or the attainment of knowledge related to the soul, all those potencies have been invested in the holy names of Sri Hari.

— *Skanda Purāṇa*, cited in *Hari-bhakti-vilāsa* 11.398-399. Translated by Bhumipati Das in *Bhājana-rahasya*, chapter 2. Edited and published by Sri Pundarika Vidyānidhi Das. Vrajraj Press. ISKCON Vrindavan.





The lotus feet of Sri Sri Radha-Krishna

in Sanskrit grammar by writing the verbal root ‘vac’ (to speak) in all ten tenses of Sanskrit Grammar.]

Madhukantha and Snigdhanakanta continued:

“These *gopīs*, interested only in games played by children, were so protected by their parents from seeing or hearing anything about Krishna that it was as if they were not seen even by [the all-pervasive rays of] the sun, but they still naturally developed youthful loving feelings for Krishna, just like some creepers naturally develop fresh leaves in the monsoon season.”

What more is there to say?

*hṛdayam anaṅgas tāsām aviśad vayasah kramād eva  
śyāmāṅgaḥ sa tu sāṅgaṁ viveśa sahasā tataḥ pūrvam*

Although due to their natural progression of age, Cupid had entered only within their hearts, long before that the cupid named Shyam had already entered into each and every limb of their bodies.

*āsīd āsu hareḥ sphūrtir darśana-śravaṇe vinā  
yathāntaḥpura-ruddhāsu kanyāsu madanodgamah*

Just like girls kept under house-arrest in a palace spontaneously develop amorous feelings for their beloved, these *gopīs* developed similar spontaneous feelings for Hari, being denied his sight and news about him.

Therefore, it is said [by the expert poets] that:

*navya-yauvanataḥ pūrvam kṛṣṇe tāsām tu yā ratiḥ  
tasyām nātīśayoktiḥ sā sva-bhāvoktis tu manyatām*

The spontaneous attraction of the *gopīs* towards Krishna, even before the full appearance of youth, is not an over-exaggeration. It is only natural.

Whenever, even coincidentally, the two syllables ‘*kṛṣ*’ and ‘*ṇa*’ or the sound of Krishna’s flute would enter their ears, these *gopīs* would become extremely joyous, just as if they had seen him. Then when they realized that they had not actually seen him, they would attain a state of extreme distress. They would never express this distress to anyone, but their minds dwelt constantly in thoughts of Krishna. Their feelings were as follows:

*yaḥ kṛṣṇa-nāmākṣara-mādhurī-jharair  
āsvādyate veṇu-kalī-rasair api  
sa eva ekāmbuda-rocir eṣa me  
kaḥ svāntam uccaiḥ kurute puru-vyathām*

Oh! Who is that dark-cloud-colored person, who through sweet streams of the name ‘Krishna’ and through the mellows of his sweet flute is causing extreme distress within our hearts?”

[To be continued.]

— Translated by Hari Parshad Das from the *Gopāla-pūrva-campūḥ*.  
Published by Sri Nityasvarup Brahmachari. 1912 A.D.

Unknown artist



## THE GLORIES OF RASIKANANDA PRABHU

Śrī Śrī Rasikānandera Mahimā

The poet Ghanasyam Das

jaya jaya rasika surasika-murārī  
karuṇāmaya kali-kaluṣa-vibhañjana  
niramala-gunagaṇa jana-manahārī



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All glories, all glories to the merciful destroyer of kali-yuga's sins, Sri Rasikananda Murari, the great *rasika* devotee of the Lord who is full of a host of pleasant qualities. His qualities attract the minds of one and all.

prabala-pratāpa-pūjya-paramādbhuta  
bhakti prakāśaka sukhada-sudhīra  
daga-maga-prema-hema-sama-ujjala  
jhalakata atīśaya lalita śarīra

He is exceedingly majestic in his appearance, most wonderful and worshipable. He illuminates the path of *bhakti-yoga* and his disposition is pleasingly calm. His graceful physique falters as he walks and exhibits the golden effulgence of brilliant *kṛṣṇa-prema*.

śyāmānanda-carana-cita-cintana  
anukhana saṅkīrtana-rasa-pāna  
yā kara saba rasa gauracandra vinu  
ki kahaba sapane nā jānaye āna

In his heart he meditates on the feet of Sri Shyamananda Prabhu, and he constantly drinks the joyous mellows of *hari-nāma-saṅkīrtana*. He demonstrates all the mellows of *bhakti*. What more can be said? Even in his dreams, Sri Rasikananda knew no one other than Sri Gaurachandra.

aparūpa kīrti lasata tri-jagata madhi  
kavivara kāvya vidita anupāma  
nipaṭa-udāra-carita-cāru kachu  
samujhi nā śakata patita-ghana-śyāma

His fame is wonderful, and it shines brilliantly in the three worlds. His fame is sung by the best of poets in their choicest poetry. This fallen and inexperienced poet Ghanashyam Das is unable to understand even a fraction of the brilliance of his wonderful and magnanimous character. ॐ

— Translated from Kishori Das Babaji's *Śrī Gaurāṅga-pāṣada-vargera-sūcaka-kīrtana*. Vaishnava Research Institute. Halisahar, West Bengal. 2005. Bengali. Page 92.





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## Highlights

### • CHANTING ON THE TYPEWRITER

*His Divine Grace A.C. Bhaktivedanta Swami Prabhupada*

### • WHY ARE WE NOT MAKING ADVANCEMENT?

*Srila Bhaktisiddhanta Saraswati Thakur Prabhupada*

### • THE FIRST ATTRACTION — PART 11

*From Srila Jiva Goswami's Gopāla-pūrva-campūḥ*

### • HARI AND HARINAMA

*From the Bhagavan-nāma-māhātmya-saṅgraha*

### • THE GLORIES OF SRIVAS PANDIT

*The Poet Premadas*



## CHANTING ON THE TYPEWRITER

*His Divine Grace A. C.*

*Bhaktivedanta Swami Prabhupada*

When the composer machine is purchased, you will be engaged from 11 till 3 PM and from 7 till 10 PM. That means seven hours a day. When you are typing you should know that it is as good as chanting because the work is also on the matter of Krishna. Chanting on the beads and chanting on the typewriter composer machine are both transcendental sounds of Krishna. Krishna's name, his fame, his qualities — all of them are on the absolute platform and therefore there is no difference between one and another. So do not be misled that you are typing and not chanting. ☞

— Letter to Arundhati. 16 June 1969.

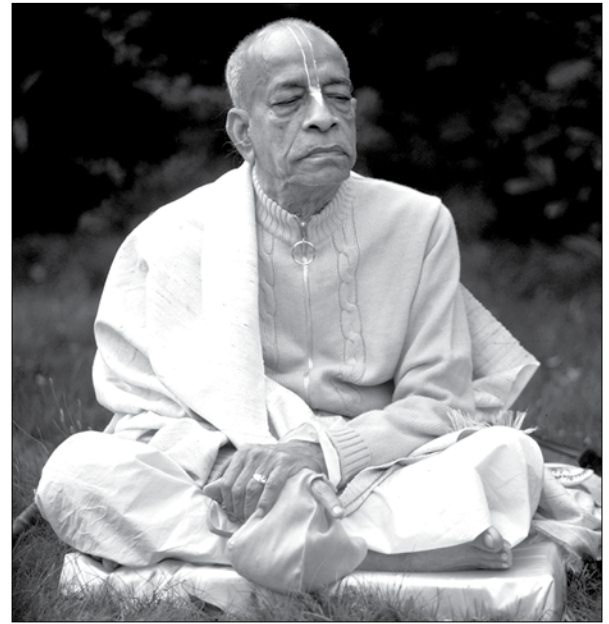
## WHY ARE WE NOT MAKING ADVANCEMENT?

*Srila Bhaktisiddhanta*

*Saraswati Thakur Prabhupada*

**Devotee:** Why are our obstacles not destroyed and our desires not fulfilled?

**Srila Bhaktisiddhanta Saraswati:** Because we think that the spiritual master, who is non-different from the supreme lord, is a mortal being, our current vision is full of faults. That is why we are unable to



*His Divine Grace*

*A. C. Bhaktivedanta Swami Prabhupada*

sincerely surrender to his lotus feet. We find ourselves in our present pathetic condition because we have transgressed the words of the Vedas, the Supreme Lord, and the *Bhagavad-gītā* by considering the spiritual master as a mortal being, the *vaiṣṇavas* as belonging to a particular caste, or the supreme lord as made of material elements — stone, wood or clay. ☞

— From *Amṛta Vani*, p. 44. Touchstone Media. Mumbai. 2004.

## THE FIRST ATTRACTION – PART 11

From Srila Jiva Goswami's  
Gopāla-pūrva-campu, 15<sup>th</sup> pūraṇa

The brothers Madhukantha and Snigdhanantha continue their narrative in front of Radha Krishna and their friends.

The feelings of Sri Radha [who was kept confined within her home] were as follows:

yāte kṛṣṇeti śabde śruti-patham amṛtād apy atisvāda-yukte  
vaṁśī-vādye ca śaśvan manasi sapadi yaḥ sphūrtim āpnoti so 'yam  
ājanmābhyāsa-hīno 'py atisuparicita-prāya eveti bhāti  
prāpti-vyāvṛttitas tu prasabham acirato neṣyati prāṇa-vargam

“When the sound of the word ‘Krishna’ or the sound of the flute enters into the pathway of my ears, a certain personality immediately manifests within my mind. This personality appears to be very familiar, even though he’s been away for a lifetime. I think that if I am not able to attain him soon he will take away my life force.”

Then, she spoke as if she were having a conversation with herself, saying, “O Radha! Why are you feeling agitated at heart? Focus your attention if you’re distracted, and listen:

śravyāṇām svāda-sāraṁ śrutir anumante yat tu yad vā sudhābdher  
manthāl labdhaṁ rasajñā sukha-hṛdīja-sukhaṁ citta-vṛttir yad eva  
kintat kṛṣṇeti varṇa-dvayam ayam athavā kṛṣṇa-varṇa-dyutīnām  
ājīvyah ko 'pi śaśvat sphurati nava-yuvety ūhayā mohitāsmi

[The name of Krishna] is the essence of all sounds. It can only be understood by the ear. [His name is] the essence of the flavor of the nectar churned from the milk ocean, and this flavor can only be understood by the tongue. [His name produces a joy in the heart] and this joy can be understood only by the consciousness. Now tell me [O Radha], is the source of all these various sensations the name “Krishna” or is it the person who is constantly manifesting in my heart who has a dark (kṛṣṇa) hue? Thinking in this way, I am becoming bewildered.”

[Madhukantha continued]: Similarly, now listen to the mood of Krishna, who was eager to be enlightened by the glorifiable qualities of Radha:

nāmni śrotraṁ sadana-saraṇau netram āmoda-pūre  
ghrāṇaṁ prṣṭhe vapur api guṇe sūktam āsāṁ madīyam  
māṁ projjhyāsīd drutam iti hariḥ svīya-doṣaṁ vicārāt  
pratyākhyāya sphuṭam anusaraṁ tatra citrāyate sma

“My ears became focused on the sound of her names; my eyes became riveted on the path leading to her home; my nose became fixed on her various joyous aromas; my entire body became immersed in following her; and my voice was engaged in glorifying her. Still, [Sri Radha] left

me and quickly went away!” Thinking like this, Krishna somehow drove away his sadness, but still he remained as motionless as a painting on the wall. Moreover:

rādhā-rkṣe kvacana gaṇake nāntikād varṇyamāne  
dṛṣṭvā rādhāṁ ghaṭayati jane sañjanam svasya dūrāt  
rādhā-gehān mṛdula-pavane vāti nāsmāri tat tat  
kṛṣṇenāsmīn punar alam asau sasmare saiva rādhā

Whenever any astrologer in Vrindavan speaks about the constellation named “Radha”; whenever someone having seen Radha expresses affection for her; whenever a gentle breeze blows from Radha’s home towards Krishna — at all these times Krishna doesn’t think about these things. Instead, in all these incidents he only remembers Radha.

[Translator’s Note: Madhukantha and Snigdhanantha have thus described the feelings of Radha and Krishna when they could not see each other due to being married off in different homes. Now they narrate how even after their marriage to the other cowherd boys, the gopīs and Srimati Radharani got to see Krishna without any obstruction.]

In this way the great festival of the unhampered sight of Krishna had not yet occurred [for the eyes of the gopīs]. However, the opportunity [to see Krishna free from all restrictions] did occur later during the episode of Kaliya. At that time [of apparent crisis], all fetters were shattered as all the residents of Vraja rushed

### Nāma-tattva

## HARI AND HARINAMA

From the Bhagavan-nāma-māhātmya-saṁgraha

hari-nāma haris tatra harer nāmātiricyate  
nāmāvimṛśya-phala-daṁ vimṛśya-phalado hariḥ

Among the holy name of Lord Hari and Lord Hari himself, the holy name stands out as superior. This is because the holy name gives love of Hari without any consideration, whereas Hari gives his love only after various considerations.

— Translated by Hari Parshad Das from Bhagavan-nāma-māhātmya-saṁgraha, verse 233. Princess of Wales Saraswati Bhavana Text No. 56. Edited by Mahamahopadhyaya Gopi Natha Kaviraja. Printed at Vidya Vilasa Press, Benares City. 1934.





Unknown artist. Vintage calendar print.

*Hearing the sound of Krishna's flute, Radharani pictures him in her mind.*

[to the banks of the Yamuna] bringing Radha and the *gopīs* with them. Krishna delayed the task of punishing Kaliya [and instead appeared to be within Kaliya's grips] for that purpose [of giving Radha and the *gopīs* an unhampered vision of himself]. Still, even though Radha and the *gopīs* had reached the spot in time [to see Krishna], their love could not reach its fullest expression in this world due to the immaturity of their age and due to the scene of lamentation generated at the banks of Yamuna that day. Instead, this incident only resulted in the generation of extreme attachment and love [but not yet any higher level of ecstasy].

[**Translator's Note:** In other words, all the symptoms of ecstasy were not manifest simultaneously due to the above-mentioned factors. Madhukantha and Snigdhanakantha now describe Radha and the *gopīs'* condition in three verses.]

*yadā dūre nṛtyaṁ phaṇi-śīrasi cakre muraripus  
tadā tābhiḥ sākṣād araci sa itīdaṁ nahi mṛṣā  
tathāpy āsān bālyād bahujaṇa-samājād api śucā-  
vṛter bhāvo naiva sva-rasa-mayatām aṇv api yayau*

When Murari danced on the heads of Kaliya, it is a fact that the *gopīs* along with Radha saw him directly. Still, due to their childishness, due to the presence of many people, and due to the general lamentation at that scene, their feelings could not attain the highest level.

*yadā kālyasya hrada-valayataḥ so 'yam uditas  
tadā rādhā-mukhyāḥ prathama-kalanād eva patitāḥ  
bahir-jñānaṁ nāsīd yad api tad api sphūrṭi-valitā  
na mūrccāṁ nāmūrccāṁ yayur ahaha rātrindivam anu*

When Krishna rose suddenly from Kaliya's lake, Radha and the other *gopīs*, seeing him for the first time, instantly fell to the ground as if they had fainted. Ahh! Although due to some strength they remained conscious, for days and nights they were in a state of mental stupefaction [unable to think or act purposefully].

*yady api kṛṣṇas tāsāṁ kalanād antar-vikāramāsannaḥ  
tad api ca samayāntarajāṁ cakāra gambhīratām śaraṇam*

Although when Krishna saw the *gopīs* he felt agitated within his mind, he took shelter of the soberness that had helped him in all other times.

When morning came, the *gopīs* and Radha were somehow carried back to Vraja on carts,

where they regained health and consciousness after great effort. [To be continued.]

— Translated by Hari Parshad Das from the Gopāla-pūrva-campūh. Published by Sri Nityasvarup Brahmachari. 1912 AD.

## THE GLORIES OF SRIVAS PANDIT

### The Poet Premadas

saptadvīpa dīpta kari śobhe navadvīpa purī  
yāhe viśvambhara devarāja  
tāhe tānra bhakta yata tāhāte śrīvāsa khyāta  
śrī-kṛṣṇa kīrtana yāra kāja

The earth with its seven islands is illumined by the presence of Nabadwip Dham, where Vishwambhar is the Lord. Among his devotees, Srivas is famous. His sole duty is to sing the *kīrtana* of Sri Krishna.

jaya jaya ṭhākura paṇḍita!  
yānra kṛpāleśa mātra haya gaura prema pātra  
anupāma sakala caritra

All glories, all glories to Thakur Pandit [Srivas]! By a fraction of his mercy, one becomes fit to receive Gaura prema. His character is extraordinary.

gaurāṅgera sevā vine deva-devī nāhi jāne  
cāri-bhāi dāsa-dāsi laye  
satata kīrtana raṅge gaura gaura-bhakta saṅge  
aharnīśi preme matta haye

Neither Srivas, nor his four brothers, nor his servants, knew any activity other than the service of Gauranga. They remained mad with *prema*, day and



Photo by Pulkit Khurana

Deities at the home of Srivas Thakur in Mayapur

night, while absorbed in colorful pastimes of *kīrtana* with Gaura and Gaura's devotees.

yāra bhāryā śrī-mālīnī pati-vratā śiromani  
yānre prabhu kahate janani  
nityānanda rahe ghare putra-sama sneha kare  
stana jhare netre bahe pānī

Srivas' consort Sri Malini is the crest jewel of chaste wives. Mahaprabhu addresses her as "Mother". Nityananda Prabhu lives in the house of Srivas, and Malini loves him as a son. Seeing him, milk flows from her breasts and tears run down her eyes.

kabhu vā īśvara jāne nāti kare śrī caraṇe  
kabhu kole karaye pālana  
prabhura nitya bhanga lāgi mṛta putra śoka tyāgi  
śuni prabhu karaye rodana

Sometimes Srivas knows Mahaprabhu as the Lord and bows to his feet. Sometimes he takes Nimai on his lap to look after him. Once during *kīrtana*, the son of Srivas died. Fearing that it would disturb Mahaprabhu's happiness, Srivas gave up his own lamentation. Hearing the news of the death of Srivas' son, Mahaprabhu cried.

bhrāṭṛ-sutā nārāyaṇī vaiṣṇava maṇḍale dhvani  
yānra putra vṛndāvana dāsa  
dhaniyā caitanya līlā tribhuvana uddhārīlā  
premadāsa kare yāra āśa

Srivas' niece [his brother's daughter] was Narayani. She was famous amongst all the *vaiṣṇavas*. Her son was Vrindavan Das [the author of *Śrī Caitanya-bhāgavata*]. The glorious descriptions of Caitanya's pastimes deliver all the three worlds. Prema Das eagerly awaits the vision of such pastimes.

— Translated from Kishori Das Babaji's *Śrī Gaurāṅga-pāṣaḍa-vargera-sūcaka-kīrtana, śrīvāsa paṇḍitera mahimā*. Vaishnava Research Institute, Halisahar, West Bengal. 2005. Bengali. Page 14.

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## Highlights

### • ANYONE WHO CHANTS

His Divine Grace A.C. Bhaktivedanta Swami Prabhupada

### • THE MAINTAINER OF VEDIC ETIQUETTE

Sri Srimad Gour Govinda Swami Maharaja

### • NĀMA-TATTVA: OTHER NAMES BECOME EMBARRASSED

### • THE FIRST ATTRACTION — PART 12

From Srila Jiva Goswami's *Gopāla-pūrva-campūḥ*, 15<sup>th</sup> pūraṇa.

### • PRAYERS TO SRI RAMACHANDRA

Srila Murari Gupta's *Śrī Caitanya-carita* 2.7.10-18



## ANYONE WHO CHANTS

His Divine Grace A. C.  
Bhaktivedanta Swami Prabhupada

About the “guru” living next door, as well as other so-called *sādhus* in Fiji, why be disturbed by them? Simply go on with your preaching work with determination. Sincere people will be attracted by the purity of your message. And if that man insists on chanting “*hare rāma*” first, what harm is there? (Letter to Upendra Das. 21 March 1971.)

Everyone who is chanting “*hare kṛṣṇa*” is getting benefit. Sanatan Goswami says that one should not hear from an *avaīṣṇava*, someone who is not a *vaiṣṇava*. So people who are imitating are hearing from a *vaiṣṇava*. They are not *avaīṣṇava* because the *hare kṛṣṇa* mantra has only been introduced by us into the Western world. So whatever they have heard is from a *vaiṣṇava*. (Letter to Revatinandan Das. 2 April 1972.)

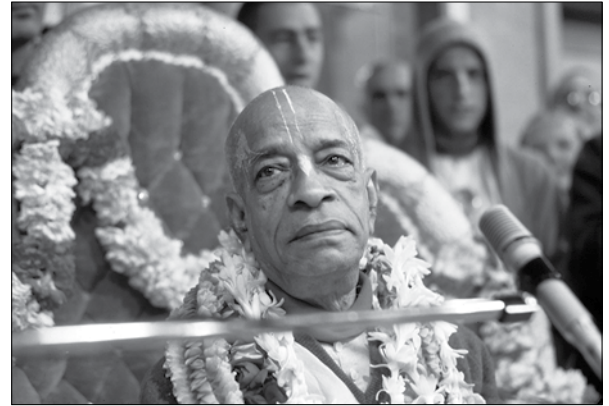
## THE MAINTAINER OF VEDIC ETIQUETTE

Sri Srimad Gour Govinda Swami Maharaja

There is a famous verse describing Lord Rama:

*ramante yogino 'nante satyānande cid-ātmani  
iti rāma-padenāsau param brahmābhidhīyate*

The Supreme Absolute Truth is called “*rāma*” because the transcendentalists take pleasure in the unlimited



His Divine Grace

A. C. Bhaktivedanta Swami Prabhupada

true pleasure of spiritual existence. [Text 8 of the *Padma Purāṇa*'s, “*Śata-nāma-stotra*”, one hundred names of Lord Ramachandra. Quoted in *Cc. madhya* 9.29.]

All the *yogis* and *munis* of Dandakaranya forest became very attracted when they saw the beautiful form of Rama. They developed a desire to become his wife. But Lord Rama is *maryādā-puruṣottama*, the topmost example of and enjoyer of Vedic propriety. He very strictly observed the Vedic rules and regulations. *Eka-patnī-vrata* — he had vowed that, “I won't accept more than one wife.” He was so strict. He said “No, no, no. I can't accept. Not in this incarnation. In the next incarnation, when Krishna comes, he will accept many wives. You wait for that. Also, if you accept me you will

be cursed by my wife Sita Devi. She cannot tolerate. Sita is *pati-vratā-satī*, she is a chaste lady and noted for her *pati-vratya*, her devotion to her husband. Lord Rama is known as *maryādā-puruṣottama*, the topmost maintainer of Vedic etiquette. Krishna is *līlā-puruṣottama*, the topmost performer of pastimes, and Gaurāṅga is *prema-puruṣottama*, the topmost embodiment of *kṛṣṇa-prema*, who gives *prema* indiscriminately. ❀

— From a *darśana* in Bhubaneswar, 13 March 1991.

## THE FIRST ATTRACTION – PART 12

From Srila Jīva Goswami's  
Gopāla-pūrva-campu, 15<sup>th</sup> pūraṇa

After describing the feelings of Sri Radha when she could not meet Krishna in Vrindavan due to being married to someone else, Madhukantha and Snigdhantha described the feelings of Krishna. Thereafter, they described how the episode of the chastisement of Kaliya allowed Krishna and the *gopīs* to assemble at one place and see each other without reservation for the first time after the *gopīs* marriages. They described how both Krishna and the *gopīs* felt waves of ecstasy on seeing each other, and even though Krishna could check his ecstasy, the *gopīs* and Srimati Radharani fainted and only with great difficulty were they brought back to Vraja, where they gradually regained their health and consciousness.

[Madhukantha and Snigdhantha continued]:

*muhur bandhu-stome tad-upacaraṇād utthita-matau  
jana-dvārā tāsām harir api vimūrchāṁ kalitavān  
atha vyagrībhūyāmṛtam iva muralyā mṛdu-kalāṁ  
jagau tās ca prāpur bahir-avahitīm satvaratayā*

When Krishna's close friends attained health and proper consciousness due to being in his proximity, he came to know from them about the fainting of the *gopīs*. Becoming uneasy on hearing this, he started playing songs as sweet as nectar on his flute, due to which the *gopīs* attained external consciousness and health very quickly.

The in-laws of these *gopīs* understood well that the sweetness of Krishna's flute-playing was like an expert physician for the girls, and thus they did not create as many obstacles preventing them from moving out of their homes as they had created before. Thus, on rare occasions they would attain the sight of Krishna.

[Translator's Note: Previously, Madhukantha and Snigdhantha mentioned that the feelings of these *gopīs* could not attain their highest levels due to the immaturity of the *gopīs*. This immaturity was due to their age.

## श्री कृष्णकथामृता बिंदु

Now they describe how Krishna and the *gopīs* started maturing in age as well as in the mutual feelings of love.]

Krishna gradually attained six years of age, while those *gopīs* were slightly younger. The respective brilliances of their preadolescence appeared to be competing against each other.

The brilliance of Krishna's preadolescence was as follows:

*vaktraṁ pūrṇa-kapola-kānti-valitaṁ keśā bhṛśa-śyāmalā  
netre lola-viśāla-pāṭala-taṭe vakṣaḥ sphūrad-vistrīṭi  
bāhu-dvandvam akharva-puṣṭa-ghaṭanaṁ madhyaḥ kṛśas tat-parah  
sphītas tadvad urū pṛthū bhavitum udyātau sma tasmin hareḥ*

His face was dominated by the effulgence of his developed cheeks; his hair was black; his eyes restless, large and reddish at the edges; his chest broad; his arms wide and developed in strength; his waist was slim, and his hips and thighs attained muscularity.

A confidential associate of Krishna made the following joking remark:

*tanau śyāmā lakṣmīr abhajaḥ ayam antar-hṛdi punaḥ  
sadā gaurīr itthaṁ kapaṭam abhipaśyan muraripoḥ  
sphuran-netra-dvandvaṁ bhajaḥ aruṇatām īśad abhito  
muhuh karnābhyarṇaṁ vrajati kila kiñcit kathayitum*

### Nāma-tattva

### OTHER NAMES BECOME EMBARRASSED

*kṛṣṇaḥ kṛṣṇaḥ kṛṣṇa ity anta-kāle  
jalpan jantur jīvitāṁ yo jahāti  
ādyah śabdaḥ kalpate tasya muktyai  
vriḍā-namrau tiṣṭhato 'nyāvṛṇasthau*

One who, at the time of death, chants the holy name, "Krishna! Krishna! Krishna!" will not have to chant any other holy name to be delivered. Among all the names of the Lord, the name Krishna is sufficient for liberation. In fact, [in front of the name of Krishna] the other holy names of the Lord feel embarrassed, like an unemployed person who has no work.

— Sanatan Goswami, *Śrī Hari-bhakti-vilāsa* 11.502. English translation by Bhumiapati Das, Rasbiharilal & Sons, Vrindavan, 2005.



In his external body he seems to be decorated with the opulence of a dark color. However, the core of Murari's heart is always decorated with the opulence of a golden color. Seeing this duality, his two eyes seem to have taken on a reddish color on their borders, and they are now going towards his ears to spill the secret.

Now the brilliance of the adolescence of the *gopīs* (and Radha) is described:

*kaṭākṣe kṛṣṇābhā sphuṭam adharayo rāga-garimā  
kapola-dvandvāntaḥ śucir urasī cārūnnati-ruciḥ  
amī ceto-dharmā bahir ahaha yady evam uditā  
bhavet kimvā tarhi vraja-mṛgadṛśām gopana-padam*

A dark hue in their sidelong eye-glances, a clearly visible reddish hue in their lips, spotless beauty in their cheeks, and a perky development in their breasts — if the feelings of the heart have arisen in these ways, is there any body part of the doe-eyed-damsels of Vraja that is not speaking out their hidden feelings?

Someone spoke the following to Sri Radhika:

*bhadrā padmā dhanīṣṭhā śivi-paśupa-sutā pālikā śyāmālā sā  
candrāvaly apy abhikṣṇam vayasī nija-nija-śrī-samutkarṣi dṛṣṭā  
śrī-rādhe tvaṁ punaḥ svarṇa-jita-kanaka-guṇam dyotam udyotayanti  
tad divyam śyāmadhāma prathayasi paritaḥ kena vā tan na vedmi*

At this age, Bhadra, Padma, Dhanishta, Shaihya, Palika, Shyamala and even Chandravali at every moment appear to be more glorious than Lakshmi. O Sri Radhe! The luster of your body, on the other hand, conquers the qualities of gold. However, even with such a [golden] body, you seem to give off a blackish luster. I am not able to understand how and why.

Another friend of Radhika remarked:

*vilasati kṛṣṇa-navabdhā sphuṭam adhi hṛdayaṁ praviśya rādhāyāḥ  
na bhavati tad yadi katham iva pulakaiḥ saha locane sravataḥ*

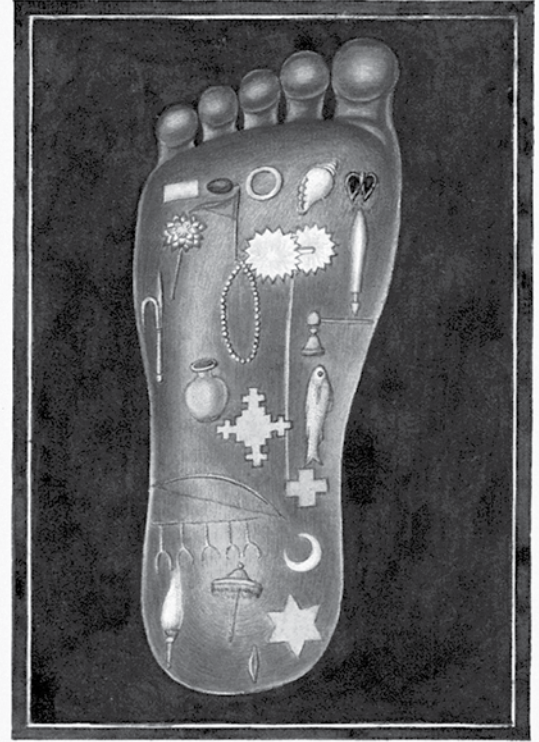
Certainly a new dark-cloud has entered into the heart of Radha and is joyously performing pastimes there. How else can you explain the constant ecstatic flow of water coming from her eyes?

Since then, the *gopīs* started wondering:

*tad eva yamunāranyaṁ ta eva ca tamālakāḥ  
tad eva cittam asmākaṁ sāmpratam kim ivānyathā*

This is the same Yamuna forest. These are the same *tamāla*-trees. These are the same hearts that we were possessed of. Why has everything changed suddenly [in such a colorful romantic way]? [To be continued.]

— Translated by Hari Parshad Das from the *Gopāla-pūrva-campūḥ*.  
Published by Sri Nityasvarup Brahmachari. 1912 A.D.



The foot of Kāma.

Unknown artist. 19th c. Patna

## PRAYERS TO SRI RAMACHANDRA

### śrī-rāmāṣṭakam

**Srila Murari Gupta's Śrī Caitanya-carita 2.7.10-18**

*rājat-kirīṭa-maṇi-dīdhita-dīpitāṁśam  
udyad-br̥haspati-kavi-pratime vahantam  
dve kuṇḍale 'rika-rahitendu-samāna-vaktraṁ  
rāmaṁ jagat-traya-guruṁ satataṁ bhajāmi*

Though his face is like a spotless moon, still it is further brightened by a shining crown of jewels. His earrings resemble Jupiter and Venus rising in the evening sky. I forever worship this Lord Sri Rama, guru of the three worlds.

*udyad-vibhākara-marīci-vibodhitābja-  
netraṁ subimba-daśana-cchada-cāru-nāsam  
śubhrāṁśu-raśmi-parinirjita-cāru-hāsam  
rāmaṁ jagat-traya-guruṁ satataṁ bhajāmi*

When he awakens and opens his lotus eyes, their luster resembles the early rays of the rising sun. His teeth are enclosed by charming bimba fruit-red lips. His nose is shapely and graceful, and, seeing the beams of his beautiful smile, the white-rayed moon accepts defeat. I forever worship this Lord Sri Rama, guru of the three worlds.

*taṁ kambu-kaṇṭham aṇam ambuja-tulya-rūpaṁ  
muktāvalī-kanaka-hāra-dhṛtaṁ vibhāntam*

vidyud-valāka-gaṇa-samyutam ambudam vā  
rāmaṁ jagat-traya-gurum satataṁ bhajāmi

The throat of the unborn Lord is like a three-ringed conchshell, and his form is as soft as the lotus. He wears a shining necklace of pearls set in gold, and thus he resembles a water-laden cloud accompanied by lightning flashes and a flock of cranes. Such is Sri Rama, guru of the three worlds, whom I perpetually adore.

uttāna-hasta-tala-saṁstha-sahasra-patraṁ  
pañca-cchadādhika-śataṁ pravarāṅgulibhiḥ  
kurvaty aśīta-kanaka-dyuti yasya sītā  
pārsve 'sti taṁ raghu-varaṁ satataṁ bhajāmi

In her upraised hand Sita Devi holds a thousand-petaled lotus flower, and her five graceful fingers make it appear that the flower's hundred petals are covered by another five petals. I forever worship Rama, best of the Raghu dynasty, by whose side remains this Sita, whose radiance is like molten gold.

agre dhanurdhara-varaḥ kanakojjvalāṅgo  
jyeṣṭhānu-sevana-rato vara-bhūṣaṇādhyah  
śeṣākhyā-dhāma-vara-lakṣmaṇa-nāma yasya  
rāmaṁ jagat-traya-gurum satataṁ bhajāmi

Before Rama stands his brother Lakshman, constantly engaged in his elder brother's service, the most skilled of archers, his body brilliantly golden and enhanced with splendid ornaments. He is also known

## श्री कृष्णकथामृता बिंदु

as Shesh, the all-accommodating abode of the worlds. I worship this Lord Sri Rama, guru of the three worlds.

yo rāghavendra-kula-sindhu-sudhāṁśu-rūpo  
mārica-rākṣasa-subāhu-mukhān nihatya  
yajñam rarakṣa kuśikānvaya-punya-rāṣim  
rāmaṁ jagat-traya-gurum satataṁ bhajāmi

Like the nectar-rayed moon shining on the ocean of the Raghu dynasty, he slew the man-eating demons, headed by Maricha and Subahu, thus well-protecting the sacrifice performed by the sage Vishwamitra for the welfare of his ancestors. I worship this Lord Sri Rama, guru of the three worlds.

hatvā khara-triśirasau sa-gaṇau kabandham  
śrī-daṇḍa-kānanam adūṣaṇam eva kṛtvā  
sugrīva-maitram akarod vinihatya śatruṁ  
taṁ rāghava daśa-mukhānta-karaṁ bhajāmi

Slaying the rākṣasas Khara, Trishirasa, Kabandha, and their armies, he rendered safe the forest of Dandakaranya. By killing the monkey-king, Sugriva's enemy, Bali, he made alliance with Sugriva; I adore Sri Rama, best of the Raghu dynasty, the slayer of the ten-headed Ravan.

bhaṅktvā pinākam akaroj janakātmajāyā  
vaivāhikotsava-vidhiṁ pathi bhārgavendram  
jitvā pitur mudam uvāha kakutstha-varyaṁ  
rāmaṁ jagat-traya-gurum satataṁ bhajāmi

After breaking Shiva's bow, he married Sita, daughter of Janak Raj. Then on the path home, He conquered the mighty Parshuram, best of Bhṛigu's line, bringing pleasure to Maharaja Dasharath, his father. I forever worship this Lord Sri Rama, the foremost descendant of Kakutstha and guru of the three worlds.

itthaṁ niśamya raghu-nandana-rāja-siṁha-  
ślokaṣṭakam sa bhagavān caraṇam murāreḥ  
vaidyasya mūrdhni vinidhāya lilekha bhāle  
tvam rāma-dāsa iti bho bhava mat-prasādāt

After hearing these eight verses composed by the physician Murari describing Sri Rama, lion among kings and delight of the Raghu dynasty, placing his foot on the physician's head, Bhagavan Gaura Hari wrote the words "Rama Das" on his brow and proclaimed, "Bho! By my mercy, be forever Sri Rama's servant." ❧

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तव कथामृतम् तप्तजीवनम्  
tava kathāmṛtaṁ tapta-jīvanam

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## Highlights

### • A QUESTION OF COMMON SENSE

His Divine Grace A.C. Bhaktivedanta Swami Prabhupada

### • NEVER AFRAID OF A SMARTA

Srila Bhaktisiddhanta Saraswati Thakur Prabhupada

### • THE FIRST ATTRACTION — PART 13

From Srila Jiva Goswami's **Gopāla-pūrva-campūḥ**, 15<sup>th</sup> pūraṇa.

### • THE GLORIES OF SHYAMANANDA PRABHU

By the poet Narahari Das

### • NĀMA-TATTVA: WHO CAN BE SUPERIOR?

From the *Bhagavan-nāma-māhātmya-saṁgraha*



## A QUESTION OF COMMON SENSE

His Divine Grace A. C.  
Bhaktivedanta Swami Prabhupada

How can any sensible man accept the view that everything is accidental? Is a child taking birth accidental? There must have been union between a father and a mother. Marx, for instance, may not have wanted to die, but he was forced to. How can this take place accidentally? There must be some superior force. We may not wish to have an accident, but accidents happen nonetheless. This is a question of common sense. In nature, we see that there are many planets in the sky, and they are not accidentally colliding but are remaining in their positions. The sun rises according to precise calculations. Since universal functions are going on very systematically, there must be some brain behind them, and we call this supreme brain God. How can you deny this? ☞

— Dialectic Spiritualism, Chapter X.

## NEVER AFRAID OF A SMARTA

Srila Bhaktisiddhanta Saraswati Thakur Prabhupada

When examples of disregard for the truth and examples of envy directed at the preachers of the truth were found even in *Satya-yuga*, then it is not at all astonishing to see, in this age of *Kali*, both an



His Divine Grace  
A. C. Bhaktivedanta Swami Prabhupada

indifference to the truth as well as a combined effort to thwart the mission of the *ācāryas* who are engaged in spreading the truth. When Sri Ramanujacharya began preaching about the worship of Lord Vishnu, the king of that province, who was a Smarta attached to mundane fruitive activities, made a great effort to forcibly convert him into a Smarta Shaivite. However, an attached mundane fruitive worker can never touch even a single hair of a transcendental Vaishnava *ācārya*.

Let the attached Smartas be the leaders of society, let them be the rulers of kingdoms, let them have the power to punish and kill, but a Vaishnava, and especially an *ācārya*, is never subject to their control. The so-called Vaishnavas that lick the feet of Smartas who are attached to fruitive activities may be afraid of incurring their anger, but a real Vaishnava doesn't care for them. The Vaishnava *ācārya* who is free from the contamination of *Kali* is never afraid of a Smarta's shouting and scolding. ❧

— Excerpts from pages 5-7. *The Life and Teachings of the Four Vaishnava Ācāryas*. Translated by Bhumiapati Das. Edited by Purnaprajna Das. Presented by Laxman Das and Sanmohini Devi Dasi. Published by Jai Nitai Press. Vrindavan. 2007.

## THE FIRST ATTRACTION – PART 13

*From Srila Jīva Goswami's  
Gopāla-pūrva-campu, 15<sup>th</sup> pūraṇa*

*The narration continues with Madhukantha and Snigdhanakhantha describing the beauty and mood of the pre-adolescence of Krishna, the gopīs, and Srimati Radharani.*

*śārada-prathama-śubhra-pāñcamī  
bhāvi-rātri-nikarābja-saprabham  
subhruvāṁ mukham uroja-yugmam apy  
āyata pratidinam mahodayam*

“After the fifth night of the first waxing moon in the spring season, the following three objects started increasing in their beauty and size — (a) the moon; (b) the lotus faces of the gopīs and (c) their breasts.

*yadā rādhā tāsū prathama-vayasākīrṇa-kiraṇā  
tadā tāḥ sarvās ca pratihata-samajñāḥ samabhavan  
param nānā-puṣpāvaliṣu latikāsu prathamataḥ  
praphullanti khyātim sadasi suravallī valayate*

“And among all those gopīs, the effulgent pre-adolescence of Sri Radha increased in such a way that it overpowered the pre-adolescent glories of the other gopīs, just like a *suravallī* creeper that is already fully developed gains reputé over all other creepers that have newly grown around it.” [To be continued.] ❧

— Translated by Hari Parshad Das from the *Gopāla-pūrva-campūḥ*. Published by Sri Nityasvarup Brahmachari. 1912 A.D.

## THE GLORIES OF SHYAMANANDA PRABHU Śrī-śyāmānanda prabhura mahimā

*o re mora parāṇa-bandhu śyāmānanda sukha-sindhu  
sadāi vihvala gorā-guṇe  
grha parihari dūre ānande ambikā-pure  
ālena prabhura bhavane*

O ocean of joy, Prabhu Shyamananda! O friend of my life-force! You are always ecstatic in singing the glories of Gaura! Giving up his home he came happily to Ambikapura, the home of [Hriday Chaitanya] Prabhu.

*hrdaya-caitanya dekhi ajhare jharaye āñkhi  
bhūmite paḍaye loṭāiyā*

### Nāma-tattva

## WHO CAN BE SUPERIOR?

*From the Bhagavan-nāma-māhātmya-saṁgraha*

*yasya nāmanaḥ prabhāveṇa pītaṁ hālāhalaṁ viṣam  
kapālaṁ galitaṁ śambhoḥ tataḥ ko 'nyaḥ paro hareḥ*

By chanting his names, Lord Shiva was able to drink the deadly *hālāhala* poison and was also able to get rid of the skull stuck on his hand. Who can be superior to Lord Hari?

[According to various Purāṇas and local traditions in different tirthas, once Lord Brahma minimized the position of Lord Shiva, for which Lord Shiva became angry and slapped Lord Brahma on his fifth head. His slap knocked Brahma's head off (after which Brahma became famous as *catur-mukha*, the four-headed one) and the head stuck to the hand of Lord Shiva. After traveling throughout the universe trying in vain to remove the head from his hand, Lord Shiva came to Jagannath Puri, where he sat down to chant and meditate on the Lord's name. Due to these devotional acts in Jagannath Puri, the head came off and Lord Shiva became known at that place as *Kapalamochan Mahadeva*, Shiva who became free from the skull.]

— Translated by Hari Parshad Das from verse 64, *Bhagavan-nāma-māhātmya-saṁgraha* (*pariccheda*). Princess of Wales Saraswati Bhavana Text No. 56. Edited by Mahamahopadhyaya Gopi Natha Kaviraja. Printed at Vidya Vilasa Press, Benares City. 1934.





Unknown artist

śire dhari se caraṇa kari ātma-samarpaṇa  
eka bhite rahe dārāiyā

Seeing Hriday Chaitanya Prabhu, torrents of tears flowed from his eyes as he rolled on the ground in ecstasy. He held the feet of Hriday Chaitanya on his head and surrendered to him. The two stayed together for some time.

dekhi śyāmānanda-rīta thākura kariyā prīta  
nikaṭe rākhiyā śiśya kaila  
kari anugraha ati śikhāiyā bhakti-riti  
nitāi-caitanya samarpila

Seeing the behavior of Shyamananda Prabhu, Sri Hriday Chaitanya expressed his affection by keeping him close and making him a disciple. He bestowed extreme favor on Shyamananda Prabhu, teaching him the ways of bhakti and offering him in service to Nitai and Chaitanya.

kataka divasa pare pāṭhāite vraja-pure  
śyāmānanda vyākula ha-ilā  
prabhu nitāi-caitanya śyāmānande kaila dhanya  
yātrā-kāle ājñā-mālā dilā

After a few days, Hriday Chaitanya Prabhu sent Shyamananda Prabhu to Vraja. Shyamananda felt distress in his heart. Their Lordships Nitai and Chaitanya bestowed their mercy on Shyamananda Prabhu and gave him a benedictory garland during his journey.

śyāmānanda pathe cale bhāsaye ākhira jale  
soṅariyā prabhura guna-gaṇa  
ekāki kataka dine praveśilā vṛndāvane  
bahu-tīrtha kariyā bhramaṇa

Shyamananda Prabhu walked on the path [to Vraja] as his eyes welled with tears. He sang songs glorifying the Lord. For many days he traveled alone and finally entered Vrindavan. There, he roamed around in various holy places.

dekhiyā śrī-vṛndāraṇya āpanā mānaye dhanya  
ānande dharite pāre thehā  
sikta haiyā netra-jale loṭāya dharaṇī-tale  
vipula pulaka-maya dehā

Seeing the Vrindavan forest, he considered himself fortunate. Feeling great happiness, he could not remain peaceful. His eyes wet with tears, he rolled on the ground. His body appeared beautiful, decorated by his hairs standing on end.

giyā giri-govardhane kaila yā āchila mane  
śrī-rādhā-kunḍera taṭe āsi  
premāya vihvāla hailā dekhi anugraha kailā  
śrī-dāsa-gosāiṅ ṅaṇarāśi

To fulfill his heart's desire he went to Govardhan. Then he came to Sri Radha Kund. Seeing him, Sri Raghunath Das Goswami, the possessor of many good

qualities, was overcome with ecstatic love, and he offered various benedictions to Shyamananda Prabhu.

*śrī-jīva nikāṭe gelā      nija paricaya dilā  
teñho kṛpā kaila vātsalyete  
ye vā manoratha chila      tāhā yena pūrṇa kaila  
hṛdaya-caitanya kṛpā haite*

Then Sri Shyamananda Prabhu went to Sri Jiva Goswami and introduced himself. Sri Jiva Goswami bestowed mercy on him in the mood of a parent. Thus, by the mercy of Hriday Chaitanya Prabhu, all of Sri Shyamananda Prabhu's desires were fulfilled.

*bhramilā dvādaśa-vana      kailā grantha-adhyayana  
hailā ati nīpuṇa sevāya  
śrī-gauḍa-ambikā haiyā      rahilā utkale giyā  
śrī-gosvāmī-gaṇera ājñāya*

Shyamananda Prabhu roamed around in the twelve forests of Mathurā-maṇḍala, studied many books, and became expert at devotional service. On the order of the goswamis, he traveled via Ambikapur to reside in Utkal (Odisha).

*pāṣaṇḍi asura-gaṇe      mātāilā gaura-guṇe  
kāre vā na kaila bhakti-dāna  
adhama-ānande bhāse      śyāmānanda kṛpā-leśe  
kebā na pāila paritrāṇa*

Even the demons and hypocrites became maddened by Shyamananda's descriptions of the ocean of the qualities of Gaura. Is there anyone to whom he did not give *bhakti*? The lowest of men floated in an ocean of joy by a hint of



Unknown artist

Shyamananda Prabhu

Shyamananda's mercy. Is there anyone whom he did not deliver from the ocean of material existence?

*ki jānibe tāñra tattva      sadā saṅkīrtane matta  
avanīte vidita mahimā  
nija-parikara saṅge      vilase parama raṅge  
utkale sukhera nāhi sīmā*

He is always intoxicated in *kṛṣṇa-saṅkīrtana*. Indeed, who can understand the depths of his consciousness? His glories are spread throughout the world. Along with his associates, he enjoys various supremely joyous pastimes. Odisha's happiness has no boundaries now!

*ye vāreka dekhe tāñre      e dhṛti dharite nāre  
kibā se mūrati manohara  
narahari kahe kabhu      rasikānandera prabhu  
habe ki e nayana-gocara*

Anyone who sees Shyamananda Prabhu even once cannot maintain their composure, for his form is so enchanting. Narahari Das says, "Will Rasikananda Prabhu's master (Shyamananda Prabhu) ever be manifest to my eyes?"

— Translated from Kishori Das Babaji's *Śrī Gaurāṅga-pāṣaḍa-vargera-sūcaka-kīrtana*. Vaishnava Research Institute. Halisahar, West Bengal. 2005. Bengali. Page 89.

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Highlights

• **REGULATED AUSTERITY**

His Divine Grace A.C. Bhaktivedanta Swami Prabhupada

• **GO DEEPER TO FIND JEWELS**

Sri Srimad Gour Govinda Swami Maharaja

• **THE FIRST ATTRACTION — PART 14**

From Srila Jiva Goswami's Gopāla-pūrva-campūḥ, 15<sup>th</sup> pūraṇa



## REGULATED AUSTERITY

**His Divine Grace A. C.  
Bhaktivedanta Swami Prabhupada**

Regarding the vows and chanting method you have adopted, it is very nice. But do not impose something which will be difficult to execute. There is no need of fasting once every week. Two days fasting per month on Ekadashi is sufficient. Besides that, there are other special fasting days. Spiritual realization depends on austerities and vows, but in this age by the mercy of Krishna and Lord Chaitanya we need not undergo very severe penances, as we are unable to do it. The rules and regulations which we have already prescribed, that is sufficient for ordinary men. But as you have increased the chanting of beads daily to 25 rounds, that is very nice. ॐ

— Letter to Rudra. 11 November 1969.

## GO DEEPER TO FIND JEWELS

**Sri Srimad Gour Govinda Swami Maharaja**

In the *Ujjvala-nīlamanīḥ* Srila Rupa Goswami has defined *prema*, and the same *prema* is also mentioned in the *Bhagavad-gītā*. Krishna has said everything, but it has to be understood — not just by superficially reading but by going deeper. Therefore go deep, deeper, to the deepest regions. This is like an unlimited ocean. One of the words for ocean is *ratna-garbha*, meaning that it contains invaluable gems, *ratna*. But where in the ocean are such invaluable gems available? They are available only in the deepest regions. If you float on the surface you will only



His Divine Grace

A. C. Bhaktivedanta Swami Prabhupada

collect fish. Nothing more than that. You cannot get the gems, *ratna*, unless you go deep, deeper, to the deepest region. Try to understand it very well! If you float on the surface of the sea you will only collect fish. So you are just collecting fish. You cannot go to the deepest region of the ocean to collect that *ratna*, invaluable gem. And what is that *ratna*? That is *prema-ratna*. This love of Krishna is the *ratna*, the invaluable gem. Narottama Dasa Thakura says, *prema ratana-dhana helāya harāinu* — “Due to my carelessness, I am losing the opportunity to get this *krṣṇa-prema-ratna*” [Prārthanā song 41]. So go deep, into the deepest region of the ocean, and then you can collect this *ratna*. ॐ

— From a lecture on *Bhagavad-gītā* 6.30. 1 June 1993. Baltimore, USA.

## THE FIRST ATTRACTION – PART 14

From Srila Jīva Goswami's  
Gopāla-pūrva-campu, 15<sup>th</sup> pūraṇa

Madhukantha and Snigdha-kantha continue describing the pre-adolescence pastimes of Srimatī Radharāṇī and the gopīs.

[Looking at Sri Radha's beauty] the following gossip spread among the gopīs of Vraja:

indur mandati khañjarīṭa-taruṇaḥ khañjann ivālokyate  
dūnāṇi bhāti tila-prasūnam aruṇād bimbari guṇāl lambate  
svaṛṇa-śrī-jayi-varṇa-jāla-vilasat-vallī na līṇāyate  
rādhāyā madhurimṇi yad vidhuratām āpnoti tan-mādhurī

The moon has faded, the graceful wag-tail appears handicapped, the white sesame flower appears to be burning, the bimba fruit has lost its redness, the creepers that conquer the brilliance of gold appear to be faded. In front of the brilliance of Sri Radha, all others are losing their respective brilliances.

Thereafter, on attaining the age known as *kiśora*, the love of those gopīs for Krishna increased, just as the thirst of growing creepers to curl around their respective shelters increases.

At that age, their feelings were as follows:

janmany etad aho kim atra bhavitā yat tasya vakṣaḥ-sthalaṇi  
vistīrṇātula-ṇila-ratna-masṇaṇi sprśyeta mad-vakṣasā  
tāmbūlaṇi bata carvitaṇi ca mukhataḥ kṛṣyeta kiṁ man-mukhe-  
naivaṇi keyam aho mamādyā vimatir dharma-dhruḡ abhyāgatā

Will it be possible in this life that the incomparable broad blue sapphire-decorated chest of Krishna will ever touch mine? Will it ever happen that the betel chewed in his mouth will be transferred to my mouth? Is it correct to think like this or not? Alas! How has this irreligious thought come into my mind today?

Their love attained extreme heights:

pūrvam yat parito harer anubhavāt kaiśoram āśūdghataṇi  
tat tāsu sphuritaṇi tam eva vidadhal līlābhīr uccaiḥ sthitaṇi  
apy ākarṇana-darśanādi-rahitās tā devatāviṣṭavac  
ceṣṭante sma yataḥ śaśāka nahi yad boddhuṇi janaś cāṇv api

The *kiśora* age, which had arisen quickly in the gopīs due to their deep experience of Lord Hari's love, now attained its pinnacle, generating various new experiences of the Lord. However, due to not attaining the sight, sound etc. of the Lord, these gopīs would behave like women who have been possessed, causing confusion among their relatives.

śūnyaṇi paśyati bāṣpa-pūram anīsaṇi momucyate kampate  
svidyaty udgata-kaṇṭakatvam ayate stambhaṇi punaḥ prārcchati  
glāṇiṇi gacchati vācītāpi vacanam nābhāṣate seti tām  
paśyanti suhṛdāṇi tatir muhur aho rādhām aśocan muhuḥ

[Among these gopīs suffering from separation,] Radha would see everything as void, she would cry torrents of tears, she would shiver and sweat constantly as her hair stood on end. Then she would become motionless and would not respond even when she was called upon. Seeing Radha in such a condition, her relatives were in constant anxiety.

Her feelings were as follows:

rūpeṇāmṛta-sindhuḥ kīrtibhir amṛta-dyutir yad api  
tad api harir mama hṛdayaṇi vidahati hā dhig vidhir vāmaḥ

When it comes to beauty, Hari is like an ocean of nectar. When it comes to spotless fame, he is like the moon. Yet even though he is like these two cooling objects, he burns my heart. Fie on the creator, who has become unfavorable towards me!

[Translator's Note: Nectar and moon are both cooling in their effect. However, Lord Hari is having an opposite effect on Sri Radha. Thus she is cursing the creator of the universe. The meter of this verse is *upaḡītiḥ*.]

Krishna's feelings were as follows:

hṛdayaṇi pūrvam aliptaṇi bhāvaḥ kaḥ punar alipta me sahasā  
smarat api yasya tu viṣayāṇ svayam atha cittāṇi svato 'pi jihreti

Earlier my heart was okay, but what are these feelings that have suddenly overtaken me? These feelings are reminding me of those objects of enjoyment, thinking of which I become ashamed.

Remembering his feelings for the gopīs that he had experienced during the pastime of subduing Kaliya, he thought to himself:

pitā me sādḥūnām kula-tilakatā-viśruta-gatis  
tathā mātā sādḥvī-samudaya-vivekāgrima-lipih  
katham rādhādīnām para-mṛgadṛśām bhāvam abhito  
bhajaty antaḥ kiṁvā mama mṛdulatā māṇi klamayati

My father is the greatest decoration in the family of gentlemen. My mother is described first among saintly chaste ladies. How is it that my mind is revolving around and serving the doe-eyed Radha and the other gopīs? Is it my own weakness that is causing me to think like this?

hanta jñānaṇi mama vilulitaṇi kvāpi na syāt parantu  
premārdraṇi tad bhavati sutarāṇi tāsu tu preyaśiṣu  
yasmāt tāsu sphurati na dhiyā premamayyā parā tvaṇi  
nāpi khyātiṇi bahir anugayā tām parākartum īśe

Alas! Although my knowledge is never lost to me, it is becoming soaked with love in the thoughts of these gopīs. Due to this, out of love my intelligence does not consider them as the property of others. While the worst part is that [at least] externally, I am not able to make them my property [due to fear of society].



In such a state of mind, his strange activities were as follows:

*maunārhe pratibhāṣate sma vacanaucitye munitvaṁ dadhe  
śocyatve hasati sma hāsa-kathane rūkṣatvaṁ evādade  
prastāve vraja-subhruvāṁ sakhi-janair nirmīyamāṇe harer  
yadyapy evam athāpi-varṇa-vikṛter vyatyastir ālakṣyate*

When silence was required, he would speak. When he was expected to speak, he would keep silent. In matters of sorrow he would laugh, and in light-hearted moments he would exhibit a serious nature. All of these [confusing] behaviors would be exhibited by Hari, but when his friends would speak about the gopīs his bodily hue would change [and would thus give away the feelings of his heart].

On hearing of the gopīs marriage:

*bahiḥ surasatām vyañjanm api tarhi balānujah  
antas tu virasaḥ praiḥsi marmajñaiḥ pakva-pīluvat*

The younger brother of Balaram would externally show great delight, but internally he would be devoid of all mellows. According to the experts of aesthetics, his condition was like that of a pilu fruit, which looks ripe on the outside but is tasteless within.

In this condition, the fathers of the gopīs, who were requested by the in-laws of their daughters to send the gopīs to their new homes, did not disclose this request to the gopīs. Instead, they discussed it among themselves. Due to the words of Garga Muni and the unusual behavior of the gopīs, the parents of the gopīs had not even broken the news to them that they had been pledged in marriage to other men, thinking, “Our daughters long only for Krishna.” Thus they feared that

if the gopīs somehow realize that they have been married to other men they would give up their lives. How then could they send off these gopīs to their in-laws homes?

The parents of the gopīs thought as follows: “Just as a small dose of poison becomes tolerable for a person if it is taken from childhood, similarly we have been gradually drinking small doses of poison in the form of arranging the marriages of our daughters to other men. Now gradually we should also learn to drink the poison of sending them off to their in-laws' homes.” Thinking in this way, they informed the respective in-laws [that they would send the girls soon].

On hearing the news that they would soon be sent to the homes of men other than Krishna, the gopīs became extremely distressed, and indeed each girl decided that they would give up their life.

Before the forenoon arrived, they each snuck out, and with a consciousness devoid of any thoughts or dualities they arrived at Kaliya Hrada [where Krishna chastised Kaliya] to give up their lives. This Kaliya Hrada was full of deep, dark water and was making a loud noise that was disturbing to the ears. [Apparently referring to the gushing sound of the waters of the Yamuna. This noise appeared to be excessively loud on the day of the gopīs intended suicide.]

[By the arrangement of providence] all the gopīs simultaneously assembled at the Kaliya Hrada and started looking at each other as if they did not know one another. They started asking each other “Who are you?” Gradually they asked each other why they had assembled at Kaliya Hrada. And then seeing that the other gopīs were afflicted by the same problems, and seeing the faded colors of each other's lips, limbs, etc., they embraced each other tightly and started loud wailing, understanding each other's hearts.

Even though they were women belonging to noble families, they all mentally made a decision to end their lives and thus their relationships with their families. Among them all, Srimati Radharani situated herself between all of them and expressed her opinion clearly as follows:

*yady etad-vapur anya-sātkṛtam abhūt pitrādibhis tarhy adah  
preta-grastam ivāpi jīvad adhikaṁ dhik-kāra-yogyam bhavet  
dhik cātmānam aho yad eṣa saḥate 'py etasya saṅgāpadam  
tat-tīrthāya balād balānuja-kṛte kartavyam asyārpanam*

If this body is offered by our parents in the service of other men then it will become just like a body haunted by a ghost. Such a life would be even more

condemnable than death! Not only the body, but my soul will also become condemned, for it will have to bear the torture of associating with a so-called husband. Therefore it is better that I forcibly give up this body for the purpose of attaining Krishna. Thus I surrender this body to Krishna's holy places such as the Yamuna. [In other words, it is better that I drown.]

[Srimati Radharani says]: There is no use thinking about this topic very much. It is a well-known fact that good deeds are often fraught with obstacles. Therefore we should not delay in giving up our lives.

Srimati Radharani, saying like this, led all the *gopīs*, hand-to-hand, to the bank of the Kaliya Hrada. Then she folded her hands in front of the Yamuna and spoke as follows in a loud, broken voice choked with tears:

*goṣṭha-kṣmāpati-dampatī śvaśuratām rāmānujaḥ svāmītām  
vṛndāraṇyam idaṁ sadāpi bhajātām āramātām naḥ pari  
yāḥ snehād vyatibaddha-hastam abhitaḥ kālindi magnā bhavat-  
pāñiyāntar amūr bhajantu sakhitām tvām āśritās tad vāyam*

O Kalindi! May the couple of Vrindavan (Nanda and Yashoda) become our in-laws. May the younger brother of Balaram become our husband. May this Vrindavan become our eternal sporting ground. May these *sakhīs* who are now preparing to drown in your waters by holding each other's hands become eternal friends. We now take shelter of you! [In other words, we are now giving up our lives.]



The *gopīs* who had entered the water to drown themselves thus obtained each other's association. All the other *gopīs* emulated the behavior of Sri Radha, and even though they knew that their path to death was not going to be easy, they rejected all such difficulties and prepared to surrender their lives to Yamuna in the Kaliya Hrada.

At that time, some divine voices spoke to them from the sky:

*ahaha gopa-sutāḥ saha-sāhasarī  
na sahasā kurutāpuru-buddhayaḥ  
śṛṇuta vaḥ pratikūla-kusaṅgatir  
na bhavitā na bhaven na bhaviṣyati*

O daughters of the *gopas*! Do not think of committing this terrible act! Do not act in a foolish way! Please listen carefully! There is no possibility that you will ever be touched by any undesirable company."

*virahāvagraha-kliṣṭā gopī-bhūmi-sarojinīḥ  
kṛtvā gīḥ-sudhayā siktā devābdās tri-divaṁ yayuḥ*

Thus, the *gopīs* who were deeply troubled by the drought of Krishna's separation and who appeared like day-lotuses on dry land were sufficiently nourished by the nectarean words of the demigods [in the form of the voices from the sky. These demigods then went back to heaven. [To be continued.]

— Translated by Hari Parshad Das from the *Gopāla-pūrva-campūḥ*.  
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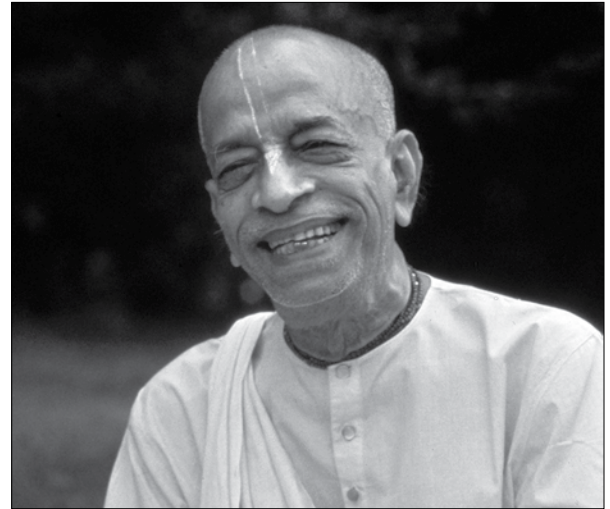
## EVERYTHING EMANATES FROM SOUND

*His Divine Grace A. C.  
Bhaktivedanta Swami Prabhupada*

Regarding your question, you are correct when you say that all the things around us — tables, chairs, bricks, etc. — originally emanate from sound vibration. This is also admitted in the Christian Bible [*Genesis*, Chapter 1]: “God said, ‘Let there be creation!’ and there was creation.” So, “said” means it was sound vibration. But this sound vibration is not material sound vibration, because this transcendental sound was there before the creation of material sky and sound.

Transcendental sound is the cause of creation. Material sound is not transcendental sound. We have to receive transcendental sound through the transcendental channel. Therefore, the Vedas are called *śruti*. That means transcendental sound can be received through the ear, and by hearing this transcendental sound through the ear our heart becomes spiritually purified and we can realize the transcendental name, transcendental qualities, transcendental form, transcendental pastimes, etc. That is the way of the descending process. (Letter to Hamsaduta, 23 January 1970.)

The beginning of this material world is sound vibration. I think the materialistic scientists also agree that from sound everything emanates. So



*His Divine Grace  
A. C. Bhaktivedanta Swami Prabhupada*

similarly, you can enter into the spiritual world by taking shelter of sound. That sound vibration is the Hare Krishna *mahā-mantra*. By chanting this transcendental, eternal sound, you can approach the Lord. Just like the telephone is also sound — *kring-kring-kring*. Immediately you are in touch with your friend thousands and thousands of miles away. So sound is such an important thing. By spiritual sound, you can become immediately in touch with the spiritual world, and gradually you become in touch with the Supreme Lord. (Lecture in Bombay, 22 January 1975.)

Unknown artist



## THE CONTRIBUTION OF SRI VALLABHACHARYA

*Srila Bhaktisiddhanta  
Saraswati Thakur Prabhupada*

Sri Vallabhacharya Ji Maharaja offered a great service to the world of *vaiṣṇavas*, and so the world of the *vaiṣṇavas* is indebted to him. He properly refuted the arguments of the *māyāvāda* philosophy. His *aṅu-bhāṣya* commentary on the *brahma-sūtras* is evidence of that. *Brahma-vāda* is strongly opposed to the path of eternal worship of Lord Vishnu.

After Sri Vallabhacharya, Sri Purushottamji Maharaja nicely preached his conclusion and also refuted *māyāvāda* philosophy in his commentary on the *aṅu-bhāṣya*. The book named *vādāvalī* mentions that Sri Purushottamji Maharaja tried to engage a greatly learned *māyāvādī* vedantist named Appaya Dikshit in the Supreme Lord's worship. Many of the descendants in the Sri Vallabhacharya *sampradāya* have taken great care to refute *māyāvāda* philosophy. ॐ

— *Vakṛtāvalī* (Garland of Divine Discourses) by Srila Bhaktisiddhanta Saraswati Thakura Prabhupada. Compiled by Sri Sundarananda Vidyavinode. Translated by Bhumipati Das. Produced and published by Isvara Das.

## THE FIRST ATTRACTION – PART 15

*From Srila Jiva Goswami's  
Gopāla-pūrva-campu, 15<sup>th</sup> pūraṇa*

When the gopīs realized that they had been married to men other than Krishna, they decided to end their lives. Headed by Srimati Radharani, they prepared to commit suicide in the Yamuna at the spot where Krishna subdued Kaliya. At that time, divine voices from the sky requested them not to engage in that act. The divine voices assured them that they would never be touched physically by their so-called husbands. On hearing that assurance, they felt some happiness.

[Madhukantha and Snigdhantha continue:] The gopīs were looking at each other with eyes full of amazement. Just then, a divine lady appeared on the banks of the Yamuna. She went near Sri Radha and called out to all the gopīs. Mystically expanding herself into various forms, she held the hands of each of the gopīs and managed to pull them out of the flow of the river.

That lady was the full-lotus-blossoming-beauty named Kalindi [another name for Yamuna]. The gopīs were thus brought to the banks of the Yamuna by Yamuna herself. Vrindadevi, who knew the entire story of the gopīs, Madhumangal, who always desired auspiciousness (*maṅgala*) for the gopīs, and then the greatest well-wisher of the gopīs, Purnamasi, all appeared there.

### Nāma-tattva

## VEDIC STUDIES ARE COMPLETE

*From the Bhagavan-nāma-  
māhātmya-saṅgraha*

*ṛg-vedo 'tha yajur-vedaḥ sāma-vedas tv atharvaṇaḥ  
adhītās tena yenoktaṁ harir ity akṣara-dvayam*

One who has uttered the two syllables, “Ha-ri” has already studied the *Ṛg-veda*, *Yajur-veda*, *Sāma-veda* and the *Atharva-veda*.

— Translated by Hari Parshad Das from verse 57, *Bhagavan-nāma-māhātmya-saṅgraha* (*pariśiṣṭam*). Princess of Wales Saraswati Bhavana Text No. 56. Edited by Mahamahopadhyaya Gopi Natha Kaviraja. Printed at Vidya Vilasa Press, Benares City. 1934.





Painting by B. G. Sharma

Paurṇaśi then embraced each and every one of them, who were standing as if lifeless, taking support from the trunks of trees [possibly because of fatigue and depression]. Paurṇaśi spoke to each one of them personally and embraced them, speaking in a manner similar to the divine voices from the sky. Vrinda and Kalindi explained Paurṇaśi's cryptic language to the *gopīs*. Thus the three ladies offered consolation to the *gopīs* with soothing words.

Paurṇaśi said, "You all have such soft hearts, so why did you try to do this to yourselves?"

*candro na hata-kalaṅkaḥ kvacid api na kalaṅki vaktraṁ vaḥ  
candro muhur api naśyati naśyati nahi varṣma yuṣmaḍiyam tu*

"The moon is never without its blemishes, whereas your faces have not a single blemish. The moon is reduced in its glory again and again, but your bodies are not."

[**Translator's Note:** The moon reduces in its size every fortnight. By this statement, Paurṇaśi implies that the *gopīs* are more fortunate than even the moon, so they should not be worried about their fate.]

"And moreover, please know that we three (Vrinda, Kalindi and I) will help you directly and indirectly so that you girls who have accepted only Krishna as

your husband will never have to sleep on the beds of men other than Krishna.

"Besides this, please know that *bhāva*, condensed love for Krishna, is most glorious, so what to speak of the glory of the *mahā-bhāva* of fortunate girls like yourselves? Indeed, [you will remember that] Garga Muni has already given a benediction to all great lovers of Krishna:

*ya etasmin mahā-bhāge prītiṁ kurvanti mānavāḥ  
nārayo 'bhibhavanty etān viṣṇu-pakṣān ivāsurāḥ*

Those humans who invest their love in this all-auspicious Krishna cannot be conquered by unfavorable people or enemies at any time, just as the demons cannot harm the demigods. (*Śrīmad Bhāgavatam* 10.26.21)

O *gopīs*! Since you are the most fortunate ladies in the universe, you do not need to worry any more in this regard. Please be at peace by again surrendering yourselves to your parents and in-laws and acting and speaking according to their desires!"

[Madhukantha continued]:

*evam tasyām sāntvayantyām tamālasya-  
ādhaḥ sthātrī hema-gātrī-tatiḥ sā  
nyañcad-vaktrā bāṣpa-netrā tadīyām  
patra-śreṇīm mārjayanty eva tasthau*

Thus Paurṇaśi offered soothing words to the *gopīs*, who were standing under the *tamāla* trees there. Each

of these *gopīs* had beautiful necks resembling the complexion of gold, and beautiful limbs. With their eyes full of tears, they did not move around, but began cleaning the dust from the leaves of the *tamāla* trees.

[**Translator's Note:** In other words, their minds were still not pacified. The blackish *tamāla* trees that the *gopīs* here are taking shelter of are often compared by Gauḍīya ācāryas to Krishna.]

However, seeing that Purnamasi, Kalindi and Vrinda were embracing each one of them, the *gopīs* put faith in their words. Through this incident, now they all came to know of their shared thirst for seeing Krishna. Thus, Sri Radha made friends with all these *gopīs*, who were eager to hold each other's hands while walking back from the forest grove on the bank of the Yamuna until they reached the forest just next to their homes.

[**Translator's Note:** In this way, they all returned to their respective homes as close friends. However, they were careful to separate before actually entering the village so that they would not be seen in a group.]

From that day onwards:

*viśākhā-lalitā-mukhyāḥ śrī-rādhā-sakhyam aiyaruḥ  
padmā-śaivyādayaś candrāvaler ity ādi gamyatām*

“The *gopīs* headed by Vishakha and Lalita became friends with Sri Radha, while Padma, Saibya, etc., became friends of Chandravali. Other groups were also formed in this way.”



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Constantly, from that time onwards, these groups of friends helped each other more and more. These friends became extremely favorable to each other. There is nothing surprising about this, because even for an ordinary man it is said:

*sāhāyakaṁ suvidhir icchati yasya kartuṁ  
tasyānukūla-nicitim yugapac cinoti  
nānā-graharkṣa-śakunāmara-mānavās tad-  
rājyādi-labdhi-samaye hy udayanti bhavyāḥ*

When destiny decides to favor a person, it immediately gathers all auspicious items for allocating that favor to the person. Therefore, [it has been seen in history that] when an ordinary person is destined to become a king, all auspicious elements viz. planets, constellations, positive signs, heavenly deities and helpful people manifest together in the life of such a person.

[**Translator's Note:** When the good fortune of a person is about to arise, all the planets, constellations, etc., arrange themselves in such a way so as to facilitate the arrival of that good fortune. Similarly, the *gopīs* received the fortunate association of each other because their good fortune had arisen.] [To be continued.]

— Translated by Hari Parshad Das from the *Gopāla-pūrva-campūḥ*.  
Published by Sri Nityasvarup Brahmachari. 1912 A.D.

## THE FINAL MOMENTS OF HIRANYAKASHIPU

### From the *Subhāṣita-ratna-bhāṇḍāgāra*

*kiṁ kiṁ sinḥas tataḥ kiṁ nara-saḍṛśa-vapur deva citra grhīto  
naitādyk kvāpi jīvo 'dbhutam upanaya me deva saṁprāpta eṣaḥ  
cāpaṁ cāpaṁ na cāpity ahahahahahahā karkaśatvaṁ nakhānām  
itthaṁ daityendra-vakṣaḥ khara-nakha-mukharair  
jaghnivān yaḥ sa vo 'vyāt*

[When Hiranyakashipu saw his servant running towards him in fear, he spoke as follows:]

**Hiranyakashipu:** What is it? What is it?

**Servant:** O Lord! It is a lion!

**Hiranyakashipu:** So what?

**Servant:** O Lord! He has a human body! I have never seen such a strange creature.

**Hiranyakashipu:** If that is the case, bring him here.

**Servant:** O Lord! He is coming on his own!

**Hiranyakashipu:** Bring my *cāpa* (bow)! Bring my *cāpa*! Bring my *cāaaaaaaahhhhhhhhhhhhhhhhh*. His nails!

May that Nrsimhadeva who thus tore the chest of Hiranyakashipu with his sharp nails protect you all!

— Translated by Hari Parshad Das from verse 55, page 19, *Subhāṣita-ratna-bhāṇḍāgāra*. Compiled by Pandit Kashinath Sharma. Nirnaya Sagar Press. Mumbai (Bombay).



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## Highlights

### • EATING DURING EMERGENCIES

His Divine Grace A.C. Bhaktivedanta Swami Prabhupada

### • NOT FOR SENSE-ENJOYMENT

Sri Srimad Gour Govinda Swami Maharaja

### • THE FIRST ATTRACTION — PART 16

From Srila Jiva Goswami's Gopāla-pūrva-campūḥ, 15<sup>th</sup> pūraṇa



## EATING DURING EMERGENCIES

**His Divine Grace A. C.  
Bhaktivedanta Swami Prabhupada**

The first thing is that you should eat there, but only vegetarian dishes like fruit, nuts, boiled potato, biscuit, milk, etc., and remember Krishna. As you will pay for the dinner, you can offer them to Krishna within your mind and then eat them as Krishna *prasāda*. Any foodstuff, when it is paid for, becomes purified. There is a verse in the Vedic literature: *dravyaṁ mūlyena śuddhyati*. The source of receipt of a thing may not be very good, but if one pays for it, it becomes purified.

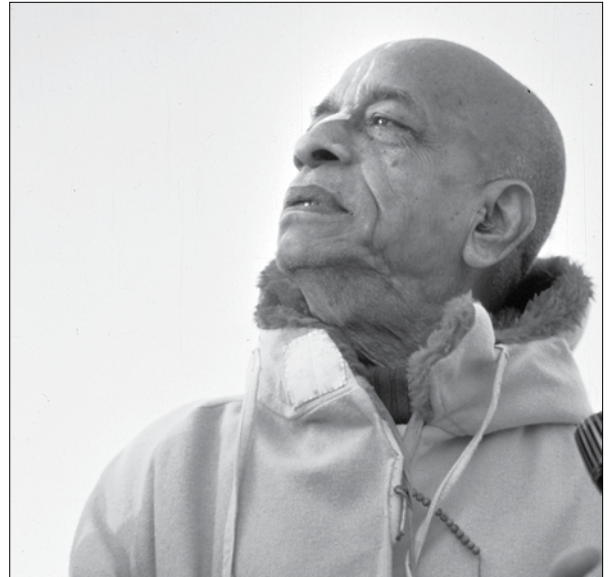
When a vegetable diet is paid for, you can offer it in your mind to Krishna and take it. *Dravya* means eatables, and eatables meaning vegetables, grains, milk, flowers, fruits. Meat is not considered an eatable. It is considered untouchable. Just like if somebody purchases some stool, that does not mean that it is now purified. Meat is like that. This *dravyaṁ mūlyena śuddhyati* is only in special cases. It is not to be done ordinarily. Of course, as much as possible we should prepare our own foodstuff and offer. 🙏

— Letter to Brahmananda, 6 October 1968.

## NOT FOR SENSE ENJOYMENT

**Sri Srimad Gour Govinda Swami Maharaja**

*Evaṁ vyavāyāḥ prajāyā na ratyā* — “Religious sex life is also permitted, but only in marriage for begetting children and not for sensuous exploitation of the body.” (Śrīmad Bhāgavatam 11.5.13) *Vyavāya* means marriage.



His Divine Grace  
A. C. Bhaktivedanta Swami Prabhupada

Why will you marry? Only to beget a Krishna conscious child and not for sexual enjoyment. Marriage is not meant for that in human society. *Śrīmad Bhāgavatam* says this. This literature is as good as Krishna. Krishna is your only well wishing friend. He says this in the *Bhagavad-gītā*, *suhṛdaṁ sarva-bhūtānāṁ* (5.29) – “I am the only well wishing friend of all living entities.”

Therefore he comes down, manifests his *līlā*s, and imparts knowledge here. He gave his message in the form of *Bhagavad-gītā* for the entire mankind. He is such a friend! How can you develop complete Krishna consciousness, the goal of human life? By following his instruction — *evaṁ vyavāyāḥ prajāyā na ratyā*. Marriage in human society is meant for begetting a Krishna conscious

child, not for sexual enjoyment. Everyone enjoys sex in all species, but in this life you should not do like that. Otherwise you'll be degraded to the lower species. ❧

— From a lecture in Miami, 23 June 1995.

## THE FIRST ATTRACTION – PART 16

*From Srīla Jīva Goswami's  
Gopāla-pūrva-campu, 15<sup>th</sup> pūraṇa*

*The gopīs are prevented by the demigods from committing suicide and the goddess Yamuna Devi pulls them out of the river currents. Paurṇamasi Devi then appears there to console the gopīs and assure them that they will never be touched by other men. Somehow the gopīs are pacified and they return home. From that day onwards, a deep friendship develops amongst the gopīs and they form themselves into various groups, some headed by Sri Radha, some by Chandravali, and so on.*

*After completing their description of how the gopīs developed close friendships and returned to their homes, Madhukantha and Snigdha-kantha then describe what Paurṇamasi and Vrinda did:*

Bringing Madhumangal, Paurṇamasi and Vrinda came near to where Krishna was sitting. They came quietly to the bank of the Yamuna, discussing between themselves as follows:

**Paurṇamasi:** “O Vrinda! Does love for Vrajendra-nandan exist within these gopīs?”

**Vrinda:** “Of course it exists, but it is hidden.”

[**Translator's Note:** At this time, Krishna was sitting, depressed, at a distance. Although he saw each of these personalities he was not able to hear their talks. However, Yamuna, who already knew the future course of events, was close by and listening. She appeared and said:]

**Yamuna:** “I saw their love clearly today.”

**Vrinda:** “Yes, and that too of the tenth degree.”

[**Translator's Note:** There are ten stages of separation, out of which the tenth and highest is *mṛtyu*, death. The gopīs' decision to end their lives in separation was proof that their love had reached the pinnacle.]

**Yamuna:** “So, are Krishna and the gopīs not aware of each other's love?”

**Vrinda:** “Even though this love is hidden within them, how can it not manifest its symptoms? And when these symptoms appear forcefully, how can these difficult-to-hide emotions remain suppressed? Just see:

*tamālā vakṣoḥ-prabha-ghuṣṇa-mudrā-nivalitā  
nakhāṅka-śreṇībhiḥ śavalita-dalāś campaka-latāḥ*

*sarojāni śyāmāny uta kanaka-varṇāny adharaja-  
dravāny evaṁ vanyāpy ubhaya-ratim atra prathayati*

“The *tamāla* tree is decorated with *kumkuma* that glistens due to the touch of the breasts of the *gopīs*. The *campaka*-creepers [climbing on the trunk of the *tamāla* tree] seem decorated with the *gopīs'* nail marks [which they made in their anxiety]. All these lotus flowers appear to be blackish, and all forms of liquids and saps flowing from trees appear to have a golden hue. In this way, the entire forest speaks of their love.”

[**Translator's Note:** In other words, even the forest is showing clear symptoms, so what to speak of the *gopīs* and Krishna?]

Then Yamuna disappeared from the scene. Paurṇamasi, along with Madhumangal and Vrinda, came nearer to Krishna. Absorbed deeply in meditation [on the *gopīs*] and depressed in mind, Krishna was sitting alone on a beautiful moonstone-rock to drive away the heat of the separation.

[**Translator's Note:** Moonstone is considered to have a cooling effect.]

Unseen by Krishna, Paurṇamasi spoke from behind a creeper in a faltering, joyous voice:

*doṣākaraḥ sa doṣā-kara eva na cātra sandehaḥ  
kamalaṁ khalv api kamalaṁ rādhā-vadanāṁ tu śarmaṇāṁ sadanam*

“That *doṣākara* (moon) is certainly a *doṣa-ākara* (mine of faults). No doubts about that! The *kamala* (lotus), too, is *ka-mala* (dirt of the water). Only Radha's face is a residence of all joy!”

[**Translator's Note:** This verse is an example of the literary ornament known as *punar-ukta-vad-ābhāsa*. This figure of speech occurs when a particular word is repeated in a verse or a sentence, but each instance carries a different meaning. The words ‘*doṣākara*’ and ‘*kamala*’ are each used twice here, but have different meanings each time.]

Having spoken in this way, Paurṇamasi, who was repeatedly thinking of Krishna's distracted state of mind, approached him slowly and, thinking the *gopīs* to be very fortunate, she offered thousands of benedictions in her mind. With eyes welling up with tears, she said:

*vidyate durlabhaṁ kiṁ te vinte tad yad bhavān api  
avaśya-vaśyatām yasya paśya labdhās tu mad-vidhāḥ*

[O Krishna!] is the object you desire difficult even for you to obtain? [It can't be!] Just see! Even great personalities like myself are under the control of your desire.



Painting by B. G. Sharma

Radha Krishna and the gopīs

Even after hearing those love-laden words, and even though he understood that Purnamasi and those accompanying her were his confidential associates, Krishna still initially hid his feelings. For *sajjanas* (saintly souls), shyness can do nothing but increase on suitable occasions.

With his lotus eyes bashfully lowered, Krishna then expressed the entirety of his desire. On doing so, Purnamasi excitedly said, “Please take this friend named Madhumangal in the auspiciousness of your association.” She then placed both hands of Madhumangal in the hands of Krishna as if she was offering Madhumangal to him.

Thinking that this friend would be helpful in obtaining joyous pastimes, Krishna embraced Madhumangal, who embraced him in return with great delight. As the two hugged each other, their hairs stood on end, and even their goose bumps embraced each other!

Now that Krishna and Madhumangal were friends, they attained like-mindedness. Then, Krishna, the moon of Vrindavan, looked at Vrinda Devi and asked Purnamasi, “Who is your associate?”

**Purnamasi (smiling):** “You really don’t know her, or you just don’t remember her?”

**Krishna:** “I think she is the good lady after whom this exotic forest is renowned.”

**Purnamasi (to Vrinda):** “Hey! Why did you not make yourself present in front of him till today?”

**Krishna (smiling):** “I think it is not proper for an unknown lady to come and introduce herself. [In other words, better that she be introduced by someone known to me.]”

**Purnamasi (to Vrinda):** “Okay, let it be. From now on, you shall always roam around as his obedient servant.”

Then Krishna gave a garland of forest flowers as a token of love and appreciation to Vrinda, who was paying her respects with eyes full of tears. Then he directed her to go back to the forest.

The mesmerizing words of Purnamasi and Vrinda clung to Krishna’s mind. Their comments clearly expressed the happiness in Krishna’s mind and made him appear even more fresh and effulgent. Thus, after the two ladies left, with great enthusiasm, broad-minded and lion-like Krishna, in association with Madhumangal, decided to go to meet his friends. But first he heard from Madhumangal about the incident that happened with the *gopīs* at Kaliya Hrada.

Krishna and Madhumangal discussed as follows:

*kasmād āgān muniṣā phaṇi-hrada-valayāt tatra kiṁ rādhikādyā  
hetau kasmīṁs tad etan mama tu kathayato rudhyate hanta kaṇṭhaḥ*

*hā dhik kiṁ kiṁ vidhātā kuśalitam akarod eva kiṁ yāvad evaṁ  
sidhyed itthaṁ sa tena vyatikathitatayā vyaśvaśin nyaśvaśic ca*

**Krishna:** “Why did the greatest of saintly-ladies (Paurṇaṁasi) come to meet me after she visited Kaliya Hrada? Are Radha and others still present there?”

**Madhumangal:** “Alas! While speaking about this topic, my throat gets choked.”

**Krishna:** “What cruel tasks has destiny not achieved? How far will destiny take this?” In this way Krishna spoke to Madhumangal and sighed deeply.”

**Krishna:** “Did the *gopīs* say anything to Paurṇaṁasi?”

**Madhumangal:** “No. Those beautiful groups of *gopīs* simply stood there with their heads lowered. Tears flowed from their eyes in such quantity that the ground became wet. The force of their falling tears splashed mud onto the *tamāla* trees.”

**Krishna:** “Have you understood the intentions and desires of the *gopīs*?”

**Madhumangal:** “Of course!”

**Krishna:** “How did you ascertain this?”

**Madhumangal:** “I observed them when they were staring repeatedly at the *tamāla* trees, which have the same color as you.”

**Krishna:** “What do you mean by that?”

**Madhumangal:** “I have understood everything because Yamuna described it to me. When Yamuna

saw the *gopīs* enter into her waters to commit suicide while repeating in a sorrowful voice, ‘May Nanda and Yashoda be our in-laws’, she fell into extreme anxiety. Later she narrated the entire incident to me.”

**Krishna (joyously):** “Okay. Let’s go now to our friends [who are waiting].”

Madhukantha asked Snigdhaṁkanta, “Thereafter, what was the mental condition of the *gopīs*?”

Snigdhaṁkanta replied, “Due to the anxiety felt by the damsels of Vraja and the fact that they were afraid of breaking the codes of religiosity, their minds became a field for many arguments and counter-arguments.

“For example, they would argue within themselves as follows:

*dharmas tyājyaḥ katham atitarāṁ loka-yugmābhinandī  
lokas tyājyaḥ katham atitula-prārthitārthasya dhārī  
arthas tyājyaḥ katham ayam atha prāṇa-rakṣādhikārī  
prāṇas tyājyaḥ katham iva na sālāsā mām jahāti*

‘If you feel haunted in the mind due to the constraints of dharma, then better to quit the path of religiosity.’

‘How can I suddenly give up dharma, which is respected in this world and the next?’

‘Since dharma is respected in this world and you cannot give it up, then give up this world [and go to the forest].’

‘How is it possible to do that? This world brings so many desirable objects that we pray for.’

‘Why can’t you give up those desirable objects?’

‘Because the hope of attaining them sustains our lives.’

‘Then better to give up this life! That is the only saving grace.’

‘That also does not seem possible. The hope [that someday I will meet Krishna] does not leave me, and it prevents me from giving up my life.’

Completely numbed at mind for a moment, the *gopīs* then thought:

*hanta tāta-janani-kulam kulam  
cānyad ākṣipatu mām yathā tathā  
kṛṣṇa-rāga-rucirā matiḥ katham  
jātu yātu rucim anyabhāvitām*

‘Alas! Let my family or anyone else accuse me in any way. My mind now revels in love of Krishna. How can it now be attracted to anything else?’

In great anxiety, they said:

*nidrā mama sukhadālir yā tasya sphūrti-vismṛtī date  
tām api cintā kravyād-vṛddhā śaśvad balād grasate*

‘Indeed! Deep sleep is my best recourse, for it gives me respite from thinking about him. [Alas!] My misfortune is that the demoness named *cintā* (anxiety) keeps eating away that sleep.’ [To be continued.]

— Translated by Hari Parshad Das from the *Gopāla-pūrva-campūḥ*.  
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## Highlights

- **BE CONVERSANT WITH OUR PHILOSOPHY**

*His Divine Grace A.C. Bhaktivedanta Swami Prabhupada*

- **SRIDHAR SWAMI'S SPIRITUAL MASTER**

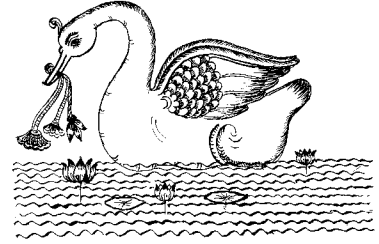
*Srila Bhaktisiddhanta Saraswati Thakur Prabhupada*

- **THE FIRST ATTRACTION — PART 17**

*From Srila Jiva Goswami's Gopāla-pūrva-campūḥ, 15<sup>th</sup> pūraṇa*

- **NĀMA-TATTVA: NOTHING COMPARABLE TO KRISHNA'S NAME**

*From the Bhagavan-nāma-māhātmya-saṁgraha*



## BE CONVERSANT WITH OUR PHILOSOPHY

*His Divine Grace A. C.*

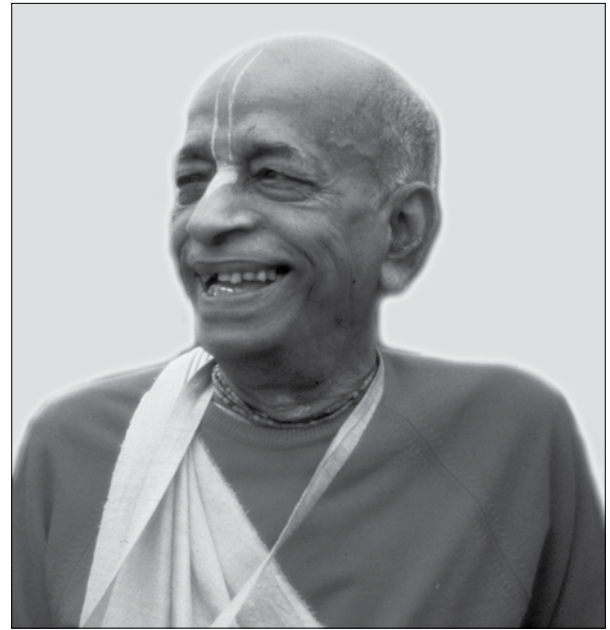
*Bhaktivedanta Swami Prabhupada*

Now, because you are in the field, you have to meet so many opposite elements, and you have to satisfy them or fight with them with conclusive statements from *Bhagavad-gītā* and *Śrīmad Bhāgavatam*. As such, it is needed that you should be thoroughly conversant with the truth. (Letter to Gurudas, 29 September 1968.)

In each and every such meeting with \_\_\_\_\_ you should challenge these persons, but you must be equipped very strongly with conclusions of *Bhagavad-gītā*. In the *Bhagavad-gītā* it is clearly said that the first-class yogī is he who always has in his heart the eternal form of Krishna. (Letter to Satsvarup Das, 18 November 1968.)

When you study very carefully all of the literature that is available, especially *Bhagavad-gītā As It Is*, you will have in your grasp answers to all questions that may be put to you. Please encourage others to read this *Bhagavad-gītā* at least one chapter every day. (Letter to Upendra Das, 6 January 1969.)

We should not simply publish these books for reading by outsiders but our students must be well versed in all our books so that we can be prepared to defeat all opposing parties in the matter of self-realization. (Letter to Hamsadutta Das, 3 December 1969.)



*His Divine Grace*

*A. C. Bhaktivedanta Swami Prabhupada*

Some of us in each and every center must be well versed in the *śāstras* so that he can meet scholars and philosophers, and if needed he can convince them about our movement and philosophy with great strength. (Letter to Tamal Kṛṣṇa Das, 20 February 1970.)

Now I want that we shall concentrate on making our devotees Krishna conscious and ourselves becoming Krishna conscious, and not be so much concerned with expanding ourselves widely without any spiritual content. Just like boiling the milk, it

becomes thicker and sweeter. Now do like that, boil the milk. (Letter Rupanuga Das, 9 May 1972.)

## SRIDHAR SWAMI'S SPIRITUAL MASTER

**Srila Bhaktisiddhanta**  
**Saraswati Thakur Prabhupada**

From Nabhdasji's *Bhakta-māla* we understand that Sri Vishnuswami had a descendant named Paramananda, and through that disciplic succession Paramananda became the spiritual master of Sridhar Swamipada. At the beginning of his commentary on the *Śrīmad Bhāgavatam*, Sridhar Swamipada said, *yat kṛpā tam ahaṁ vande paramānanda-mādhavam* — "I offer my obeisances to my spiritual master, Sri Paramananda."

— *Vakṛtāvalī* (Garland of Divine Discourses) by Srila Bhaktisiddhanta Saraswati Thakura Prabhupada. Compiled by Sri Sundarananda Vidyavinode. Translated by Bhumiapati Das. Produced and published by Isvara Das.

## THE FIRST ATTRACTION – PART 17

**From Srila Jīva Goswami's**  
**Gopāla-pūrva-campu, 15<sup>th</sup> pūraṇa**

*Paurnamasi Devi, accompanied by Madhumangal and Vrinda Devi, approaches Krishna, and they discuss the recent events. Krishna reveals the inner core of his heart to her. Paurnamasi introduces Madhumangal to Krishna and they become dear friends. Madhumangal then describes to Krishna the current mood and the mental state of the gopīs.*

[Snigdhanakanta describes how Krishna thought to himself:]

*re re citta! praṇaya-mayatāpāratantryaṁ kim eṣi  
tvaṁ tatṛāpi vyāsani yadi vā dharmatas tat prayāhi  
haṁho kimvā para-gṛha-juṣāṁ bhāvininām ca bhāve  
lagnaṁ magnaṁ bhavasi bahudhā projihya tat-tad-vicāram*

"O my heart! Why are you exhibiting a slavish mentality, exactly like a hopeless lover? If you crave such a mentality then accept your love in a religious way [i.e. confess it in front of society]. Alas! You are absorbed in the thoughts of girls who are now married away in other men's homes, giving up religious thought."

Thus, the days of Krishna were spent in great anxiety and desire to attain the *gopīs*. Somehow, with great difficulty, time passed, but on the auspicious day of the killing of Dhenukasur, when the residents of Vraja were all in great anxiety, the doe-eyed *gopīs* got to see Krishna unhindered in the daytime.

*tāsāṁ nitya-preyasīnām murārer  
janmany asmin viśmṛtātma-sthitinām  
śobhā tasya smārayantīva tattvaṁ  
dharmatrāsaṁ drāṇ muhur lumpati sma*

For those *gopīs* who are the eternal lovers of Murari but who had forgotten that relationship since their

birth in the material sphere, seeing Krishna's splendor made them remember their eternal relationship with him and forget any fear of worldly religious obligations.

This is also described by Srila Sukadev Goswami:

*pītvā mukunda-mukha-sāragham akṣi-bhṛṅgaṁ  
tāpaṁ jahur viraha-jam vraja-yoṣito 'hni  
tat sat-kṛtīm samadhigamya viveśa goṣṭha  
savṛṇa-hāsa-vinayaṁ yad apāṅga-mokṣam*

With their beelike eyes, the women of Vrindavan drank the honey of the beautiful face of Lord Mukunda, and thus they gave up the distress they had felt during the day because of separation from him. The young Vrindavan ladies cast sidelong glances at the Lord — glances filled with bashfulness, laughter and submission — and Sri Krishna, completely accepting these glances as a proper offering of respect, entered the cowherd village. (*Śrīmad Bhāgavatam* 10.15.43)

### Nāma-tattva

## NOTHING COMPARABLE TO KRISHNA'S NAME

**From the Bhagavan-nāma-  
māhātmya-saṁgraha**

*sarveṣāṁ api yajñānām lakṣaṇāni vratāni ca  
tīrtha-snānāni sarvāṇi tapāṁśy anaśanāni ca  
veda-pāṭha-sahasrāṇi prādaḥṣiṇyaṁ bhuvah śataṁ  
kṛṣṇa-nāma-japasyāsyā kalām nārhati ṣoḍaśīm*

All the rituals and fasts associated with a Vedic sacrifice, all the bathing in the holy places around the world, all the penances and fasts of this world, thousands of recitals of Vedic literature, and hundreds of circumambulations of the entire surface of the earth, cannot match even a sixteenth portion of the merit acquired by chanting the holy name of Krishna.

— Translated by Hari Parshad Das from verse 266 – 267, *Bhagavan-nāma-māhātmya-saṁgraha*. Princess of Wales Saraswati Bhavana Text No. 56. Edited by Mahamahopadhyaya Gopi Natha Kaviraja. Printed at Vidya Vilasa Press, Benares City. 1934.



Painting by Jitendra Sharma



*pītaṁ harer vadanam abja-rasaṁ prasahyā-  
py āsāṁ dṛṣā racita-bhṛṅga-cakora-bhaṅgi  
tenāpi satkṛtim amanyata sa praśastām  
ājīvyatām gatavatiṣu tad āsu yuktam  
tasminn apāṅga-śara-mokṣam amūr akurvan  
vṛḍā-smitāñci-nayanair anuninyire ca  
tenāpi sat-kṛtim amanyata sa-praśastām  
ājīvi loka-caritaṁ kila tādṛg eva*

[When the gopīs were able to freely see Krishna,] the eyes of these damsels of Vraja took on the mood of honey-bees and cakora birds to forcibly drink the nectar of the lotus that is the face of Krishna. Krishna considered this forcible drinking to be a gesture of respect offered by the gopīs. [Why did the gopīs forcibly drink this nectar without any hesitation?] Such behavior is justified in the case of taking life-saving substances.

Thereafter, these damsels of Vraja first showered arrows of side-long glances at Krishna and then soothed the effect of these sharp arrows by applying the balm of their bashfulness, exhibited through their eyes. These actions were also considered by Krishna to be gestures of respect.

[Why did he not complain about their sharp arrow-like looks?] It is the nature of life-savers that they help others without concern for their personal wellbeing.

*kṛṣṇaṁ lakṣyaṁ vidhāyāmūr abhyāsthaṁ netra-patṛiṇaḥ  
tac ca bhaktir itivāhuḥ śarābhyāsa upāsanam*

The ladies resolved that their eyes were meant only for beholding Krishna. This is known as bhakti, devotional service. And their shooting of the arrows of their side-long glances at him was the ritual they adopted to attain perfection in this form of bhakti.

When these ladies were drinking the nectar of the lotus-like face of Krishna, and while their desire to drink this nectar was yet to be satisfied fully, they were suddenly forcibly carried away to their homes by their respective in-laws, exactly as a female cakora-bird is captured and encaged by a hunter.

*āyātāḥ pratibimbatām yadapi tāś citta-hrade śrī-hareś  
citraṁ tatra tathāpi bimba-padaviṁ sthityā vikarṣe 'py ayuḥ  
yatra prasphuṭa-tārakā iva tadā sarvā babhuḥ sarvataḥ  
śrī-rādhā punar antarindu-valaya-dyota-śriyā didyute*

Although these gopīs attained the state of being objects reflected in the lake of Sri Hari's heart, it was amazing to see that in terms of attraction, these reflected objects attained oneness with the reflector. In this water-mirror of Sri Hari's heart, the gopīs appeared as brilliant as a group of stars in the sky, whereas Sri Radha appeared like the brightest moon, due to possessing the splendor of Vrindavanchandra, the moon of Vrindavan (Krishna), in her heart.

*pūrvaṁ tāsāṁ vyavasitir abhūd evaṁ iṣat kadācit*

*kṛṣṇaṁ paśyanty upaśamam asau lapsyate citta-vṛttiḥ  
dṛṣṭe dṛṣṭe punar atha muḥus tatra cinteyam āsīt  
kiṁ bhūyaś ca kvacid ahaḥ tad-vaktra-lakṣmīṁ pibāmaḥ*

Just imagine! When they could not see Krishna, they would always think that just seeing him for even a brief moment would satisfy their hearts. As they gradually got to see him again and again, they were gripped with anxiety each time, wondering whether they would ever again get to drink the beauty of his face.

Even in this condition, they kept their mood hidden from each other as follows:

*nahi para-puruṣe vāñchā mama sakhi kācit kathañcid apy asti  
prakṛtiḥ seyaṁ yad asita-vastuni dṛṣṭe bhavet kampah*

“O dear friend! I do not have any desire for a man other than my lawfully wedded husband! However, my nature is such that as soon as I see a dark object, my body starts trembling.”

*rādhā bādhā-pratihata-tanuḥ sarvadā dhāraṇābhiś  
citta śāntir api nidadhatī vyākulāsīd atīva  
hā hā tasyāḥ priya-savayaso 'py āsu tad-bhāva-bhāvāt  
tām evāpuḥ kaṭutara-daśāṁ hanta ke 'mūm avantu*

Among them, Radha, who was always restricted by her in-laws, would try various ways to keep herself calm, but it was all in vain and she became extremely anxious at heart. Alas! Even her *sakhīs* of similar age became affected by her mood and attained the same bitterness of existence. Alas! Who could protect Radha in such a situation?

Whenever they were not very severely restricted the following happened:

*saikalpaḥ kvacanānvajīgamad itaḥ sākṣāt-kṛtiṁ śrī-hareḥ  
svapnaḥ kutra ca locanaṁ kva ca viyogārtau ca rādhādiṣu  
yair etaiḥ sudhayā latāsv iva tayā tāsν indu-bimbair javād  
ullāsāvali-lambhanāt taruṇimārambho 'pi sambhāvitaḥ*

Sometimes the mere thought of Hari would cause him to appear in their minds. Sometimes, the eyes of the extremely distressed Sri Radha and other *gopīs* would cause him to appear in their dreams. At such times they would become extremely excited exactly as a growing creeper becomes excited on attaining a drop of nectar falling from the moon. In this way, their youth gradually began to manifest through such excitement.

Now Snigdhanakanta spoke the concluding words of the assembly:

*sa eṣa rādhike sarva-durlabhas tava vallabhaḥ  
tvad-arthaṁ pīḍayāpy āto dināni kṛḍayānayat*

“O Radhike! This lover of yours is extremely difficult to attain by anyone and everyone, but for you he spends his days absorbed in pastimes of great anxiety.”



Unknown artist. Early Bengali school.

*tad evaṁ sūtāṅga-prabhava-śīsu-yugme kathayati  
sphurat-premāveśāt pratipada-vivikter nighaṭanāt  
kathā kiṁ nāṭyaṁ kiṁ kim uta nija-līleti vividhaṁ  
samajyāsau sārdaṁ sphuraṇam ajitenāpy anuyayau*

The words of the two narrators caused a surge of love in the audience [consisting of Krishna, Radha and their friends]. Due to such deluge of *prema*, and due to being unable to think of anything else, the entire assembly thought, “Is this a narration?” “Is it a drama?” “Is it our own pastimes that have taken place?” The entire assembly along with Krishna floated in the waves of such thoughts.

When the narration ended, everyone took a long time to return back to normal. Then, offering suitable gifts and thanks to both brothers (Madhukantha and Snigdhanakanta), all the members of the audience returned to their homes to rest. ❧

[This section of *Gopāla Campu* is concluded here.]

— Translated by Hari Parshad Das from the *Gopāla-pūrva-campūḥ*.  
Published by Sri Nityasvarup Brahmachari. 1912 A.D.

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# Sri Krishna Kathamrita Bindu

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## Highlights

### • KIRTAN IS FOR SERVICE, NOT MONEY

His Divine Grace A.C. Bhaktivedanta Swami Prabhupada

### • OUTSIDE OF VARNASHRAM

Srila Thakur Bhaktivinode

### • A BOLD-SPEAKING CHILD

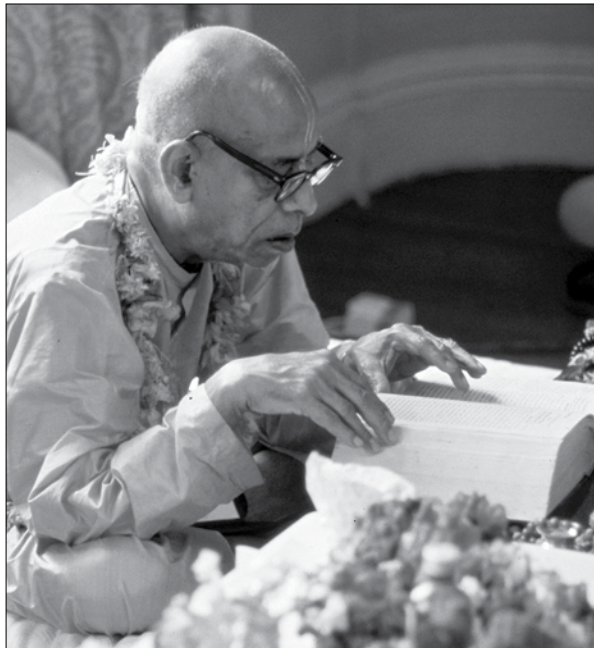
From the Life of Srila Bhaktisiddhanta Saraswati Thakur Prabhupada

### • BHAKTI COMES FROM THE BHAKTA

Sri Srimad Gour Govinda Swami Maharaja

### • PRIDE IS THE DESTROYER OF ALL GOOD QUALITIES

Mahābharata ādi-parva, chapter 90



## KIRTAN IS FOR SERVICE, NOT MONEY

His Divine Grace A. C.

Bhaktivedanta Swami Prabhupada

*Kṛṣṇa-kīrtana* is not for earning a livelihood. *Kṛṣṇa-kīrtana* is not meant for entertaining the public with a demonstration of arts. It is dynamic service to the Lord. Therefore we do not mind so much about an artistic presentation of *kṛṣṇa-kīrtana*, but we want to see how much the devotee is satisfying the supreme will. 🙏

— Letter to Jadurani Dasi. 12 December 1967.

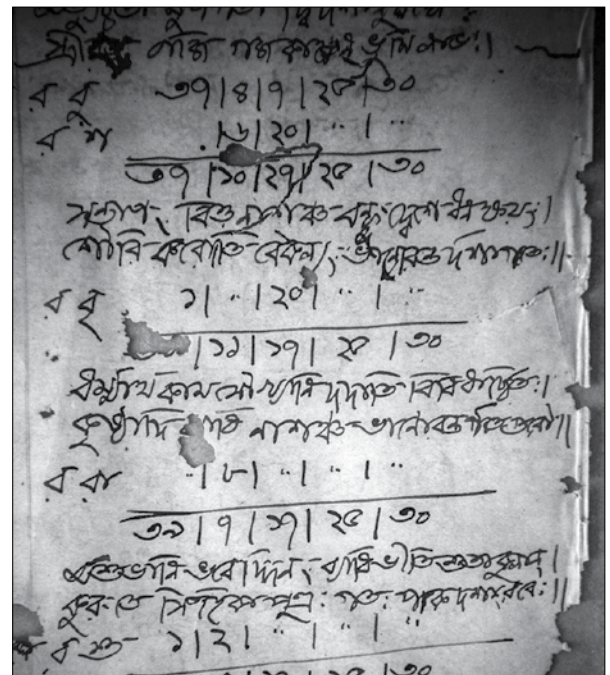
## OUTSIDE OF VARNASHRAM

Srila Thakur Bhaktivinode

Jaiva Dharma, chapter 7

**Yadava Das:** O saintly *bābājī*, householder devotees live under the shelter of the *varṇāśrama* system. May a householder devotee leave the *varṇāśrama* system?

**Ananta Das:** Ah! The *vaiṣṇava* religion is very broad and generous. Another name for the



Bhaktivinode Thakur's original handwriting

Photo by Indradyumna Swami. Courtesy of the Bhaktivedanta Research Institute, Kolkata.

*vaiṣṇava* religion is ‘*jaiva-dharma*’, the religion for all human beings. This means that every human being is qualified to join the *vaiṣṇava* religion. Even outcastes may embrace the *vaiṣṇava* religion and live as householders. For them there is no *varṇāśrama*. Those who break the *varṇāśrama* rules of *sannyāsa* may, by associating with devotees, attain pure devotional service and be householder devotees. For them there are no rules of *varṇāśrama*. Those who because of their misdeeds have left the *varṇāśrama* system may still, along with their children, take shelter of pure devotional service in the association of the devotees. Then they are householder devotees, but they are not part of the *varṇāśrama* system. Householder devotees are of two kinds: *varṇāśrama-dharma-yukta*, those who follow the *varṇāśrama* system, and *varṇāśrama-dharma-rahita*, those who do not follow the *varṇāśrama* system.

**Yadava Das:** Of these two, which is the best?

**Ananta Das:** He who has more devotion is the best. If neither have any devotion then according to the material point of view the follower of *varṇāśrama* is better because he is pious and the other is an outcaste. However, from the spiritual point of view they are both degraded, for neither has any devotion. ❀

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## A BOLD-SPEAKING CHILD

*From the life of Srila Bhaktisiddhanta  
Saraswati Thakur Prabhupada*

Bimala [Srila Bhaktisiddhanta’s birth name] was becoming recognized as a nascent genius. Delighting in debates on many diverse subjects, his masterful command of knowledge and insight rendered him nigh undefeatable. And although generally respectful and polite toward his mentors, as was the norm in those days, he was so dedicated to truth that he could not brook any misleading statements or misrepresentations of fact in any field, and he did not hesitate to expose insufficiencies in opposing positions, even if presented by honorable superiors.

Mr. C. Little was a mathematics teacher assigned to teach physics to Bimala’s class. He would read

from the textbook three times, then say, “I think all of you can understand this.” He kept a list of the first three students’ names, and looking at the list would ask questions. One day, outside of class, he queried some students about the teachings of the Bible, knowing that most of them disliked having to learn it. But only Bimala was bold enough to pipe up: “In your scripture, prayers like ‘Give us our daily bread,’ resemble the outlook of the *viddha-sākteyas* (corrupted votaries of Durga) in this country. The Supreme Lord is the object of devotion, not the servant of us who have turned from him. Those who take his name wanting him to serve them have no devotion in their hearts.” ❀

— Bhakti Vikasa Swami, *Śrī Bhaktisiddhānta Vaibhava*. Page 12. Bhakti Vikasa Books. Vallabh Vidyanagar, Gujarat. 2008.

## BHAKTI COMES FROM THE BHAKTA

*Sri Srimad Gour Govinda Swami Maharaja*

There are three types of *sukṛti*, pious acts — *karma-unmukhī-sukṛti*, virtue or merit that increases ones faith in activities that lead to material elevation, *jñāna-unmukhī-sukṛti*, virtue or merit that increases ones faith in activities that lead to impersonal liberation, and *bhakty-unmukhī-sukṛti*, virtue or merit that increases ones faith in activities that lead to serving the Supreme Lord. In *Harināma-cintāmaṇi*, *bhakty-unmukhī-sukṛti* is described as the best type of *sukṛti*. Even if someone has unknowingly acquired such *sukṛti*, they will develop attraction toward *sādhū-saṅga*. They will develop *bhakti*.

*bhaktira unmukhī sei sukṛti pradhāna  
tāra phale jīva bhakta-sādhū-saṅga pāna*

Amongst all types of piety, the piety that helps realize *bhakti* is the best. The fruit of such piety is that the *jīva* achieves the association of devotees. (*Harināma-cintāmaṇi* 1.57)

*sat-saṅgaḥ prāpyate pumbhiḥ sukṛtaiḥ pūrva-saṅcitaiḥ  
bhaktis tu bhagavad-bhakta-saṅgena parijāyate*

Association of saintly persons is attained by those who have previously accumulated *sukṛti*, and only by such association does *bhakti* develop. (*Brhan-nārādīya Purāṇa* 4.33, quoted in *Hari-bhakti-vilāsa* 10.279)

How can one develop *bhakti*? Only by the association of a *bhakta*, a *vaiṣṇava*. There is no other way. Who becomes attracted to such association of *bhakta*, *sādhū*,



Unknown artist

Gauranga Mahaprabhu's prema-nāma-saṅkīrtana

and who is not attracted? One who has acquired such *sukṛti* unknowingly in a previous birth naturally becomes attracted towards a *bhakta*.

That is the result. He comes for *sādhū-saṅga*. He becomes attracted to *sādhū-saṅga*.

*śraddhāvān haye kṛṣṇa-bhakta-saṅga kare  
nāme ruci, jīve dayā, bhakti-patha dhare*

He develops faith in the words of *sādhū*. He develops greed for the association of *sādhū* and *vaiṣṇava*, greed to hear more and more *kṛṣṇa-kathā* from the lips of *sādhū* and *vaiṣṇava*. Thereby he develops pure *bhakti* and a taste for *kṛṣṇa-kathā*, *kṛṣṇa-nāma*, *kṛṣṇa-guṇa-kīrtana*. He also shows mercy to all living entities because he sees Krishna everywhere. He treads the path of pure devotion. 🕉

— From a lecture in Bhubaneswar. 5 April 1993.

## PRIDE IS THE DESTROYER OF ALL GOOD QUALITIES

*Mahābharata, ādi-parva, chapter 90*

King Ashtaka asked Maharaja Yayati how one can attain a higher destination in one's next life. Maharaja Yayati replied as follows:

*tapaś ca dānam ca śamo damaś ca  
hrīr ārjavam sarva-bhūtānukampā  
svargasya lokasya vadanti santo  
dvārāṇi saptaiva mahānti puṁsām  
naśyanti mānena tamo 'bhībhūtāḥ  
puṁsaḥ sadaiveti vadanti santaḥ*

Austerity, charity, peacefulness, self-control, modesty, simplicity, and mercy to all living entities, are seven gates that lead to heaven. Saintly persons say that these gates are destroyed if one becomes blinded by pride. (Text 22)

*adhīyānaḥ paṇḍitaṁ manyamāno  
yo vidyayā hanti yaśaḥ paṇḍitāṁ  
tasyāntavantaś ca bhavanti lokā  
na cāśya tad brahma phalaṁ dadāti*

One who studies Vedic knowledge and [proudly] considers himself a pandit and then uses his learning to defeat and humiliate others finds himself in a situation where his attainment of higher planets is temporary. His knowledge, too, does not bear the highest fruit. (23)

*catvāri karmāṇy abhayaṅkarāṇi  
bhayaṁ prayacchanty ayathākṛtāṇi  
mānāgnihotraṁ uta māna-maunaṁ  
mānenādhītam uta māna-yajñaḥ*

Four activities — fire sacrifice, control of speech, study of *śāstra*, and worship of the Lord — bestow fearlessness. However, if these four activities are performed out of pride then these very activities become a source of fear. (24)

*na mānyamāno mudam ādadīta  
na santāpaṁ prāpnuyāc cāvamānāt  
santaḥ sataḥ pūjayantiha loke  
nāsādhavaḥ sādhubuddhiṁ labhante*

An intelligent person should not be elated upon being praised nor become indignant upon being insulted. One should be tolerant, knowing that only saintly persons recognize and honor the saintly, while materialistic persons can never recognize a *sādhū*. (25)

*iti dadyām iti yaja ity adhīya iti vratam  
ity etāni bhayāny āhus tāni varjyāni sarvaśaḥ*

“I have given so much charity! I have performed so many sacrifices! I have studied so many books! I have executed so many vows!” Such proud statements are full of fear and should be totally given up.” (26)

*ye cāśrayaṁ vedayante purāṇaṁ  
maṇiṣṇo mānasa-mārga-ruddham  
tad vaḥ śreyas tena saṁyogam etya  
parāṁ śāntiṁ prāpnuyuḥ pretya ceha*



Maharaja Yayati

Unknown artist.

May Lord Vishnu, who is the shelter of everything, who is the oldest and yet ever new, and who is unapproachable by mental speculation, bestow the ultimate benefit upon you. Intelligent persons who [having given up the bad qualities mentioned in the previous verses] know him are able to establish their relationship with him in this world and in the next, and are able to attain the highest peace. (27)

— Translated from *Mahābhārata* with the commentary of *Nīlakaṇṭha*. Edited by Pandit Ramchandra Shastri Kinjawadekar. Printed at Chitrashala Press, Sadashiv Peth, Pune, India. 1929 A.D.

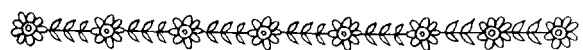
## MERCIFUL PUNISHMENT

### *Sanat-kumāra Samhitā*, text 112

*tāḍanaṁ bhartsanaṁ kāmī bhogyatvena yathā striyāḥ  
grhnāti vaiṣṇavānāṁ ca tat-tad-grāhyaṁ tathā budhaiḥ*

A lusty man enjoys when his mistress rebukes and hits him. Wise persons say that in the same way one should take pleasure in the chastisement and beating offered by the *vaiṣṇavas*.

— *Sanat-kumāra-samhitā*. Edited and published by Shri Haridas Shastri. Shri Gadadhar Gaurahari Press, Shri Haridas Nivas, Kalidāh, Vrindavan, Mathura, Uttar Pradesh.



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## Highlights

### • FOOD RELIEF OPERATIONS

His Divine Grace A.C. Bhaktivedanta Swami Prabhupada

### • EXTERNALLY ATTACHED, INTERNALLY DETACHED

Sri Srimad Gour Govinda Swami Maharaja

### • DO NOT UNDERESTIMATE OTHERS

From the *Mahābhārata*, *Udyoga-parva*, Chapter 96.



## FOOD RELIEF OPERATIONS

**His Divine Grace A. C.  
Bhaktivedanta Swami Prabhupada**

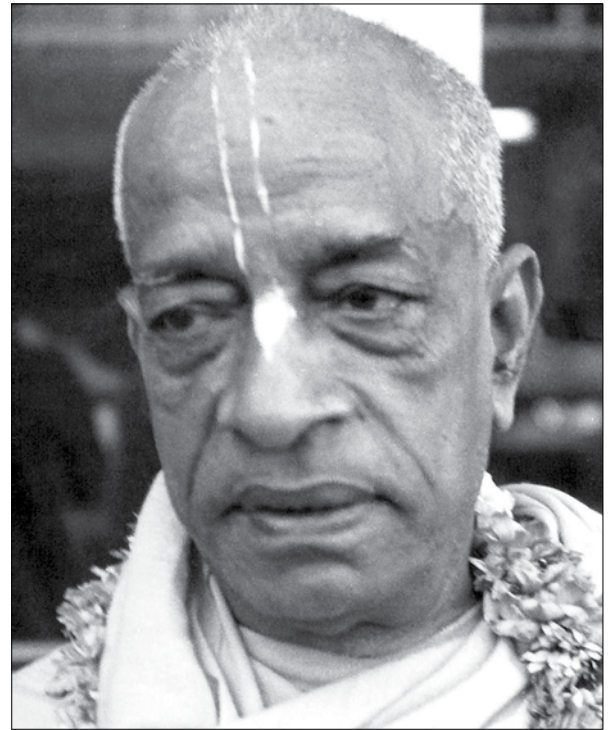
The feeling which you have had by becoming compassionate to the fallen bums is very good, but the best way to deliver a bum is to revive his dormant Krishna consciousness. If you can do that then give the bums good food and shelter. If you cannot do that, then simply supplying food and shelter is serving them *māyā*. (Letter to Mrinaline, 27 August 1967.)

Now I am especially concerned to distribute grains — rice, wheat — in the form of *dāl* and rice *prasādam* to hungry people all over India. The people here are very disturbed because, partly due to the punishment of nature and partly due to the mismanagement of the demon class of men, food is not available. If the people do not even have sufficient food they will not be able to receive spiritual instructions. So I am hopeful that if we can widely distribute free foodstuffs to the people of India, by giving it out at our centers as well as by travelling parties to villages, we will win over the whole country and the whole world by this activity on Krishna's behalf. (Letter to Satyahit, 16 March 1974.)

## EXTERNALLY ATTACHED, INTERNALLY DETACHED

**Sri Srimad Gour Govinda Swami Maharaja**

Externally you have to show that you're extremely attached and internally you should be detached. You should behave like that. Otherwise the situation



His Divine Grace

A. C. Bhaktivedanta Swami Prabhupada

will be very, very bad — out of control. Chaitanya Mahaprabhu also behaved like that.

Chaitanya Mahaprabhu was a married person. His elder brother Vishwarup didn't marry but took *sannyāsa*. Sachimata was very much aggrieved, and Chaitanya Mahaprabhu consoled her, "Alright mother, I'll marry, I'll stay with you. Don't be disheartened." The first wife, Lakshmipriya, died. Then at the request of Sachimata he accepted a second wife, Vishnupriya, but he had to take *sannyāsa*, even though he was newly married and both the husband and wife were young.

Mahaprabhu came to introduce this *harināma*, congregational chanting. He could not stay in household life. He had to take up *sannyāsa* to preach *harināma*. So he thought, “I must take *sannyāsa*, otherwise, if I remain a *grhastha*, people won’t accept my teachings. If I take *sannyāsa*, then people will be serious to accept my teachings because the psychology of people is to pay respect to a *sannyāsī*. Whatever a *sannyāsī* says, they take it seriously.”

The night he was going to leave his home and his wife, he acted in such a way that Vishnupriya didn’t understand that he was leaving. That night he just talked very nicely to Vishnupriya, exactly like an attached husband talks to his wife. They slept together. Vishnupriya didn’t know what he was going to do. As soon as Vishnupriya fell asleep, he just left. He acted in such a way and thereby taught us.

He also told Srila Raghunath Das Goswami, “Inside your heart, you should develop your attachment to Krishna, but outwardly you should act as if you are attached to your wife and parents. If you don’t do that then situation will be very bad or worse. While you are in the company of your relatives or wife, kith and kin, they should feel that you are very attached to them, that you like them. They should not think otherwise, but in your heart it is otherwise. You’re not attached to them, you are only attached to Krishna. Krishna will shower his mercy on you very soon and you’ll be able to leave them.”

This instruction is for all *grhasthas*, *vaiṣṇava-grhasthas*. This is *yukta-vairāgya*, real renunciation. You should apply these instructions in your life. Unless you apply them in your life, how can you get benefit? 🙏

— From a darshan on 30 April 1989.

## DO NOT UNDERESTIMATE OTHERS

### From the Mahābhārata, Udyoga-parva, Chapter 96

Before the Mahābhārata war, Krishna came as a messenger to negotiate peace between the Kauravas and Pandavas. He tried to make Dhritarashtra understand the ill-effects of going to war with the religious-minded Pandavas. However, Dhritarashtra would not agree to Krishna’s proposal. Krishna finally chastised Dhritarashtra by saying that he should give up his attachment to his son, Duryodhana, and act according to religious principles. Everyone in the assembly was shaken upon hearing Krishna’s strong words. When everyone was thus silent for a few moments in that assembly, the supremely powerful incarnation of the Lord named Parashuram, who was also present in the assembly, spoke to Dhritarashtra as follows:

## श्री कृष्णकथामृतबिन्दु



Unknown artist. Gita Press.

Parashuram speaks to Dhritarashtra

“O king! Listen to my statements, which I shall support with an example. Having heard it, if you think what I have spoken is the beneficial truth, then accept it and do what is needed.

“I have heard from my authorities that in the distant past there was a mighty ruler named Dambhodbhava who unrestrictedly enjoyed the entire earth as his property. After each night, in the early morning he would question the Brahmins and Kshatriyas in his kingdom as follows:

*asti kaścid viśiṣṭo vā mad-vidho vā bhaved yudhi  
śūdro vaiśyo kṣatriyo vā brāhmaṇo vāpi śāstra-bhṛt*

“Is there any Sudra, Vaishya, Kshatriya or Brahmin who is equal to or greater than me in warfare?”

“Asking in this way, that King Dambhodbhava walked on the surface of the entire earth, intoxicated with pride, considering others to be nothing in front of him. Seeing the constantly narcissist attitude of the king, various broad-minded fearless Brahmins advised him to stop behaving in such a haughty way. Even though the Brahmins asked him again and again not to engage in such self-glorification, he would ask the same questions each morning. His pride was at its peak, and he was completely intoxicated due to his wealth. Seeing him repeat the same question each morning, the Brahmins who knew the conclusions of the Vedas became furious and spoke the following words to the king:

*aneka-jayināu saṅkhye yau vai puruṣa-sattamau  
tayos tvaṁ na samo rājan bhavitāsi kadācana*

“There are two men on this planet who have won over many warriors. They are the best among men and you will never be a match for these two, O King!”

“When the Brahmins said this, the king asked them where these two lived, where they had taken birth, what were their feats, and what were their names. The Brahmins replied:

*śrūyete tau mahātmānau nara-nārāyaṇāv ubhau  
tapo ghoram anirdeśyaṁ tapyete gandhamādane*

“We have heard that these two great sages are named Nara and Narayana. They are performing such intense austerities on the Gandhamadan Hill that it cannot be described in words.”

“The king could not tolerate this, and taking a huge army composed of six divisions, he marched to the place where the two undefeatable sages lived.

[**Translator’s Note:** Traditionally, an army would consist of six divisions of warriors — on elephants, on chariots, on horses, on camels, on carts and on foot.]

“The king searched through the treacherous forests of Gandhamadan hill and finally found them at a secluded place. Both of them appeared extremely weak due to hunger and thirst, and their veins were clearly visible on their bodies. Tolerating heat, cold, wind, etc., these best among men had become very thin in their bodies. Approaching them, Dambhodhbhava asked them how they were. Nara and Narayana welcomed the king, gave him a seat, fruits, roots and water, and invited him to eat. Thereafter, they asked him how they could serve him. Hearing their words, the king repeated whatever he had heard from the Brahmins.

“The king then said, ‘Through my two strong arms, I have won over the entire earth and killed all my enemies. Now I have come here to fight the two of you. This has been my desire for a long time. Kindly offer me this as a mark of your hospitality.’

“Nara and Narayan replied, ‘O best among kings! This ashram is a place where anger and greed cannot stay. There can be no fighting in this ashram, what to speak of weapons and the deceitful mindset of war. There are many Kshatriyas on this planet. Kindly fulfill your desire for warfare elsewhere.’”

Parashuram continued, “O descendant of Bharat (Dhritarashtra)! Both of them repeatedly said the same thing and expressed their regret and tried to convince the king in various ways. Still, Dambhodhbhava desired war and continuously challenged both of them. At that time, O Dhritarashtra, Nara took up some grass in his

hand and said, “O Kshatriya, lustful for battle! Come ahead and fight! Take all your weapons and bring your entire army. Today I shall relieve you of your desire for combat.”

“Dambhodhbhava said, ‘O austere sage! If you consider this insignificant grass weapon to be suitable to fight me with, I will engage in battle with you, for I have come here for that very purpose.’”

Parashuram continued, “Having said this, Dambhodhbhava showered arrows from all directions on Nara along with his army in order to kill him. His tremendous arrows were sufficient to rip apart any enemy, but the sage, without hesitation, destroyed all of those arrows using the blades of grass. Thereafter, the undefeatable Nara employed the ferocious *aṣṭika* weapon, which could not be destroyed. It dealt heavy damage to the king. The sage Nara, who was expert at hitting targets, then cut off the ears, eyes and noses of the soldiers by merely using blades of grass. Seeing the entire sky filled with these deadly blades of grass, King Dambhodhbhava fell at Nara’s feet and begged forgiveness, saying, ‘O Lord! Let there be auspiciousness for me!’

“Nara, the giver of shelter to those who desire it, said, ‘O king! From now on, be a saintly person favorable to the Brahmins. O best among men, never do this again! Proper Kshatriyas who win over other’s kingdoms never behave abominably like you have behaved, not even in their minds. O king! Henceforth do not ridicule any king greater or weaker than yourself. O ruler of the Earth! Become humble and free of greed. Be prideless, inquisitive, sense-controlled, forgiving, mild, and gentle-hearted, and thus rule over your kingdom. Do not ridicule anyone without knowing their strengths. I have ordered you thus. Do not act like this again. Since we have told you, remember to always ask the Brahmins about their welfare.’

“Thereafter, King Dambhodhbhava offered his obeisances to the two sages and returned to his kingdom. After that meeting he ruled virtuously the rest of his life.”

Parashuram continued, “The great sage Nara performed this amazing feat in the past. Even greater than him in various qualities is Lord Narayan. O Dhritarashtra! As long as Arjuna has not employed divine weapons on his Gandiva bow, it is better you go meet him and arrange a compromise.”

[**Translator’s Note:** Arjuna is the same Nara and Krishna is Narayan. This is the message conveyed by Lord Parashuram.]

*kākudikaṁ śukaṁ nākaṁ akṣi-santarjanāṁ tathā  
santānaṁ nartakaṁ ghoram āśya-modakaṁ aṣṭamam*

“Kākudika, Śuka, Nāka, Akṣi-santarjana, Santāna, Nartaka, Ghora and Āsya-modaka are eight types of divine weapons.

[**Translator’s Note:** Sri Nilakantha in his commentary describes all these weapons as follows:

1) Kākudika, also known as *prasvāpana*, is a weapon whose one strike is enough to make the enemy attain the sleep of death at the back of the elephant, chariot, etc., on which he is riding.

2) Śuka is also known as *mohana*. It causes great mental anxiety to the victim even though factually there is no cause for anxiety. This is just like the *śuka-nalikā-nyāya*, the maxim of the parrot and the pipe. In ancient times, a hollow pipe would be stuck to a tree with bait. As soon as a parrot would land on the pipe, the pipe would start turning round and round. The parrot instead of flying away would hold on even more tightly to the pipe and would be caught. In a similar way, due to the illusion of this weapon, enemies start holding on to their chariot wheels instead of running away, and thus get killed.

3) Nāka is also known as *unmādana*. It causes one to immediately see heaven. (In other words, one dies immediately.)

4) Akṣi-santarjana is also known as *trāsana*. It causes enemies to pass stool and urine while they die.

5) Santāna is also known as *daivata*. It causes torrents of weapons to fall on the enemy.

6) Nartaka is also known as *paśāca*. It causes the enemy to dance wildly out of pain before dying.



King Dambhodhava challenges Nara and Narayan

Unknown artist. Gita Press.

7) Ghora is also known as *rākṣasa*. It causes tremendous pain and suffering to the enemy before death.

8) Āsya-modaka is also known as *yāmya*. It causes enemies to feel such pain that they put stones in their mouths to avoid screaming in pain while they die.]

Parashuram continued, “All humans die on being hit by these weapons. These eight weapons are representatives of eight faults, *kāma* (lust), *krodha* (anger), *lobha* (greed), *moha* (illusion), *mada* (intoxication), *māna* (pride), *mātsarya* (envy) and *ahankṛti* (false ego). These weapons cause victims to become mad, unconscious, fall asleep, jump around in pain, sneeze and cough, pass stool and urine, and cry or laugh uncontrollably.

“O Dhritarashtra, the controller of all the worlds and the knower of all karma, Narayan, is the friend of Arjuna, Nara. That Arjuna is unconquerable in war. O king! Who in the three worlds can think of conquering Arjuna, who carries the great monkey-emblem on his flag? Arjuna has unlimited good qualities, and Lord Janardan is even greater than him. You know both these things very well. Those who are renowned as Nara and Narayana are now Arjuna and Krishna respectively. They are the greatest warriors. O Dhritarashtra, if you do not doubt my words then listen to me and accept a compromise with the Pandavas. O best of the Bharatas! If you desire that your family not be divided and ruined, then accept a compromise and do not think of a war. O greatest among the Kurus! To ensure that your renowned family stays on this planet and to ensure that you attain auspiciousness, think about what will benefit you.”

— Translated by Hari Parshad Das from the *Mahābhārata* with the Sanskrit commentary entitled ‘*Bhārata-bhāva-dīpa*’. Edited by Pandit Ramchandra Shastri Kinjawadekar. Printed at Chitrashala Press, Sadashiv Peth, Pune, India. 1929 A.D.

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## Highlights

- **OBSERVING RATHA-YATRA**

*His Divine Grace A.C. Bhaktivedanta Swami Prabhupada*

- **A PRAYER TO JAGANNATH'S CART-WHEEL**

*Author unknown*

- **AN INVITATION TO CHANT HARINAMA**

*Srila Thakur Bhaktivinode*



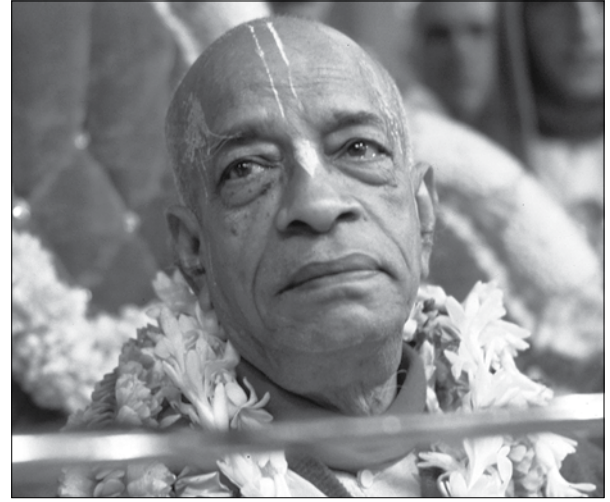
## OBSERVING RATHA-YATRA

*His Divine Grace A. C.*

*Bhaktivedanta Swami Prabhupada*

I am in due receipt of your letter dated July 2, 1968 describing very briefly and emotionally about the nice success of our *Ratha-yātrā* festival. When Gargamuni came here the other day he also described it so nicely, and now you can understand the specimen of transcendental pleasure in which the human society as a whole can take part and realize transcendental bliss. The car festival was very simple. After all, it is a car with four wheels. But it attracted the people so enthusiastically because there was his Lordship Jagannath. Atheistic people may say that the Jagannath deity is made of wood and the car is also made of wood, but in Krishna consciousness spiritual bliss can be exacted from anything. Even accepting the whole affair as wooden, a Krishna conscious person can understand that wood is nothing but a display of Krishna's energy. So it is the Krishna consciousness energy that gives us transcendental bliss, just like it is the electric energy passing through copper cable that gives us electric light and heat. (Letter to Aniruddha, 7 July 1968.)

You have inquired about Jagannath's cart. The crimson color with silver decorations is quite all right. There is no strict regulation about decorating the carts. We can decorate the carts very fascinatingly with gold, silver, and other shiny metallic embroidery work as far as possible. The idea is that the more we decorate Krishna, who is non-different from his cart, the more



*His Divine Grace*

*A. C. Bhaktivedanta Swami Prabhupada*

we become decorated indirectly. We are compared as the shadow of the Supreme Personality of Godhead, and as it is stated in the Bible also, man is made after God. We understand from the scriptures that Krishna has his *vigraha*, spiritual body, which is exactly like a man who has two hands, two legs and all similar features.

If you decorate your face you do not see directly how your face has become beautiful, but when you see the reflection of your face in the mirror then indirectly you can see the beauty. Therefore, by serving Krishna directly the result of the service indirectly comes to us. Just like we offer very nice *prasādam* directly to Krishna, but indirectly we enjoy the nice taste of the *prasādam*. So we should always remember this, that Krishna is always full in himself. He does not need a pinch of our help for his

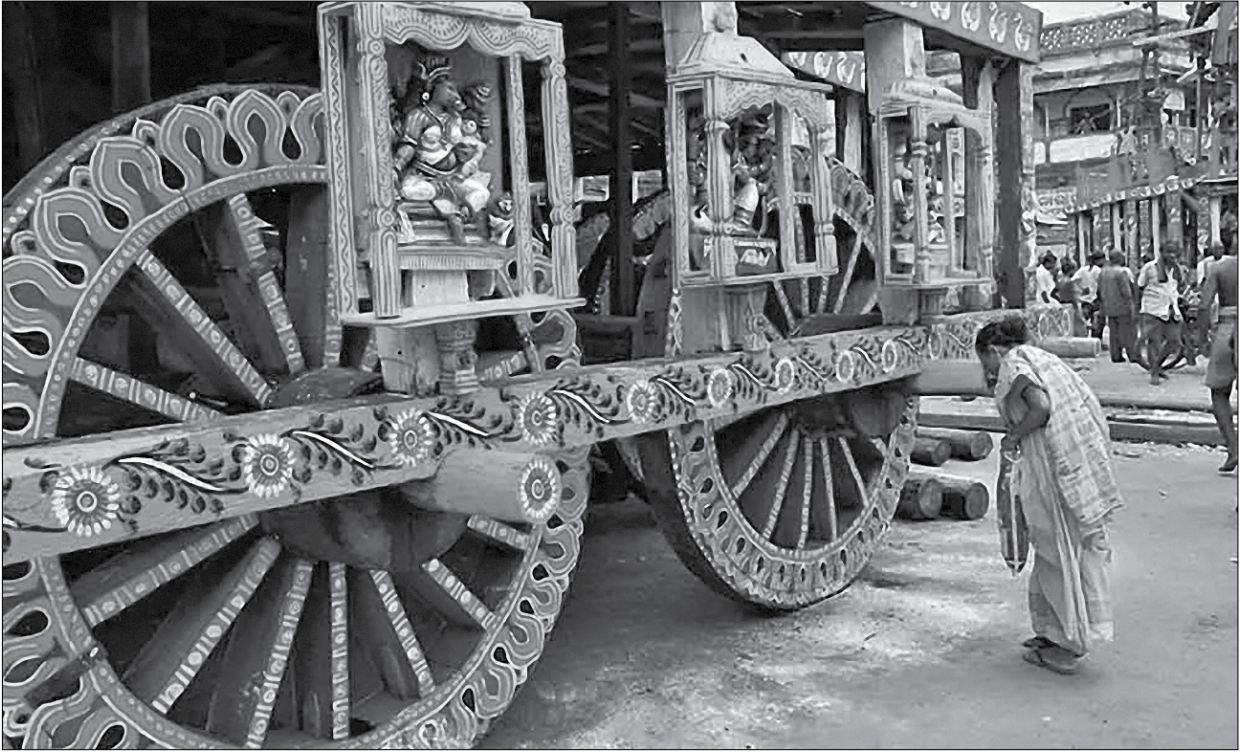


Photo by Mandavi Mehta

A devotee offers her respects to the wheel of Jagannath's cart in Puri Odisha

satisfaction. But if we try to satisfy him in so many ways as directed by ācāryas and scriptures, indirectly we become benefitted by such activities. So try to nicely observe this *ratha-yātrā* festival in London. Shyamsundar has already informed me about the scheme that three cars will be drawn to some park on the Thames, etc. So some way or other, if you can introduce this car festival in London, then by all means the London center will be successful. It doesn't matter if you can or cannot establish a temple there, but if you can introduce the *ratha-yātrā* festival, surely it will be a great success. So try to execute this will as far as possible. (Letter to Yamuna, 27 May 1969.)

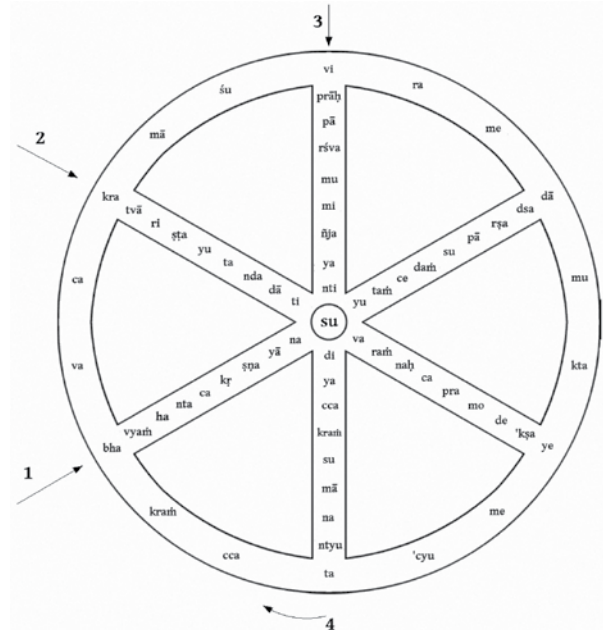
### A PRAYER TO JAGANNATH'S CART WHEEL

Click here to see the complete Sanskrit for this article.

The following verse is composed in the style known as *citra-kāvya*, which literally means, "picture-poem". In this gender of Sanskrit poetry, which goes back at least 2,000 years, the verses are designed to be read in the form of a picture. When the reader lays out the syllables or sometimes words, in the shape of the given picture, hidden meanings are found. Those who have some expertise in Sanskrit may find some surprises in the below contemporary verse, not all of which are to be found in the translation. Perhaps the most famous example of this style of poetry is Srila Rupa Goswami's *Citra-kavitvāni* from his book *Stava-māla*. However there are examples of

this style to be found in the literary traditions of Odisha, South India, and other places on the Indian subcontinent. The following verse is in a sub-style of *citra-kāvya*, known as *cakra-bandha*, wheel-shaped.

*bhavyam hanta ca kṛṣṇa-yāna-suyutam cedam supārśad sadā  
kratvā riṣṭa yutandadāti suvaram naḥ ca pramode 'kṣaye  
viprāḥ pārśvam umiñjayanti sudi yac cakram sumānanty uta  
tac cakram bhava-cakram āsu viramed āmuktaye me 'cyuta*



Wheel diagram for the verse

How wonderful! This wheel situated so beautifully in Krishna's cart appears full of grandeur. It is his eternal, loyal associate. By its activity of moving around, it bestows auspicious benedictions for enhancing our unlimited joy. On the occasion of the *ratha-yātrā* festival in the bright fortnight of the *Āṣāḍha* month, Brahmins and devotees around this wheel sing its glories or pay respects to it. O Lord Achyuta! May this cart wheel (*cakra*) stop the wheel of my birth and death (*bhava-cakra*) and bestow liberation. — HPD 🙏



Unknown photographer

Jagannath at Ratha-yātrā in Puri

## MEDITATIONS ON JAGANNATH

**Author Unknown**

*raktāmbhoruha-darpa-bhañjana-mahā-saundarya-netra-dvayaṁ  
muktā-hāra-vilambi-hema-mukutaṁ ratnojvalat-kunḍalam  
varṣā-megha-samāna-nīla-vapuṣaṁ graiveya-hārānvitaṁ  
pārsve cakra-dharaṁ prasanna-vadanāṁ nīlādri-nāthaṁ bhaje*

Having two extremely beautiful eyes that defeat the pride of the best of the reddish-lotus-flowers, wearing a golden helmet decorated with strings of hanging pearls, adorned with jewel-bedecked earrings, having a bluish-black complexion similar to a rain cloud, decorated with various precious necklaces, holding a disc in his right hand, and exhibiting a joyous face — to that Lord of Niladri, Jagannath, I offer my worship.

*phullendīvara-locanaṁ nava-ghana-syāmābhirāmākṛtiṁ  
viśveśaṁ kamalā-vilāsa-vilasat-pādāravinda-dvayam  
daityāṁ sakalendu-maṇḍita-mukhaṁ cakrābja-hasta-dvayaṁ  
vande śrī-puruṣottamaṁ prati-dinaṁ lakṣmī-nivāsālayam*

With eyes like blue lotuses, joyously displaying the complexion of a new dark cloud, controlling the universe, having two effulgent lotus feet that are Kamala's (Lakshmi's) delight, to the enemy of demons, having a face that shines as effulgently as the full moon, and holding a disc and lotus in his two hands — to that Lord Purushottam, the abode of Lakshmi, I daily offer my obeisances.

*udyan-nirada-nīla-sundara-tanuṁ pūrṇendu-bimbānanaṁ  
rājīvotpala-patra-netra-yugalaṁ kārūṇya-vārāṁ-nidhim  
bhaktānāṁ sakalārti-nāśana-karaṁ cintārthi-cintāmaṇiṁ  
vande śrī-puruṣottamaṁ prati-dinaṁ nīlādri-cūḍāmaṇiṁ*

Having a brilliant cloud-like, beautiful bluish-black body, with a face resembling the full moon, with two beautiful lotus-like eyes, who is like an ocean having multitudes of waves of mercy, who destroys the

distresses of his devotees, who is like a touchstone for those who constantly meditate on him — to that Lord Purushottam, the crest-jewel of the Nilachal hill, I daily offer my obeisances.

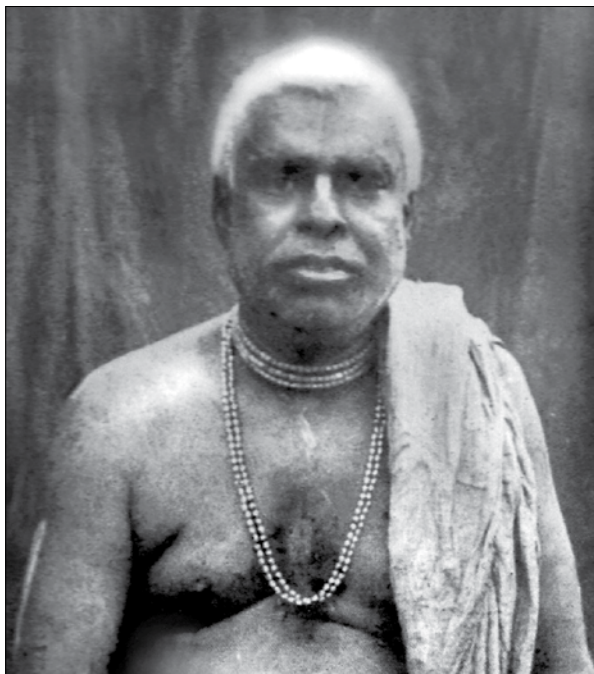
*nīlādrau śaṅkha-madhye śata-dala-kamale ratna-siṁhāsana-sthaṁ  
sarvāṅkāra-yuktaṁ nava-ghana-ruciraṁ saṁyutaṁ cāgrajena  
bhadrāyā vāma-bhāge ratha-caraṇa-yutaṁ brahma-rudrendra-vandyaṁ  
vedānāṁ sāraṁ īśaṁ sujana-parivṛtaṁ brahma-dāruṇi smarāmi*

Situated in the conch-shaped Niladri amidst a hundred-petalled lotus on a jeweled throne, decorated with all types of jewelry, with beauty resembling a new dark cloud, accompanied by his brother Balaram, at the left side of his sister Subhadra, having chariot-feet, worshipped by Lord Brahma, Lord Shiva and Lord Indra — I fix my mind on that essence of all the Vedas, the Supreme Lord, surrounded by his dear devotees — the Supreme Brahman, Jagannath, appearing in a form of wood.

*dorbhyāṁ śobhita-lāṅgalaṁ samusalaṁ kādambarī-cañcalaṁ  
ratnādhyāṁ vara-kunḍalaṁ bhuja-balair ākrānta-bhū-maṇḍalam  
vajrābhāmala-cāru-gaṇḍa-yugalaṁ nāgendra-cūḍojjvalaṁ  
saṅgrāme capalaṁ śaśāṅka-dhavalāṁ śrī-kāmapālaṁ bhaje*

With two beautiful arms carrying a plough and a club, appearing unsteady due to drinking honey liquor, decorated with jewels and beautiful earrings, with strength that caused the earthly planetary system to shiver in fear, with two cheeks possessing the peerless luster of lightning, decorated with the crown of Ananta Shesh, expert in battle, and with a whitish complexion like the moon — I worship that Lord Balaram, the fulfiller of all desires. 🙏

— *Jagannātha-pāṇicakam*. Translated by Hari Parshad Das from the *Brhat-stotra-ratnāvalī*. Published and printed by Khemraj Shri Krishna Das at the Venkateshwar Steam Press, Bombay. Vikram Samvat 2013 (1956 A.D.)



## AN INVITATION TO CHANT HARINAMA

*Srila Thakur Bhaktivinode*

Why did I, the most unfortunate fallen soul, not take birth at the time when Sri Gaurachandra inundated the entire world, including the highest mountains, with the flood of love of God? Therefore I was unable to relish those waves of love of God!

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Why did I not take birth at that time to serve the lotus feet of Sri Chaitanya? Why did I not become the servant of Sri Rupa and Sanatan? Why did I not carry the water pot of Raghunatha? Why did I not wander with Ramananda Ray around Chakratirtha? Why did I not see the deliverance of Sarvabhauma Bhattacharya? When Prakashanand Saraswati, the leader of the *sannyāsīs* of Kashi, attained spiritual bliss in the form of devotional service to the Lord, why did I not take birth then to relish the devotion-filled nectarean waves of the Lord's arguments with those *māyāvādī sannyāsīs*?

Even though such a coveted desire is rare, still if I would have taken birth as a mundane logician in the family of a Brahmin at that time then Sri Krishna Chaitanya, the friend of all living entities, would have punished me with his sharp arrow-like words and accepted an atheist like me as his servant! Then he would have entrusted me to Haridas Thakur to be rectified by the chanting of the holy names! Alas! If I could have constantly seen with my spiritual eyes the Lord sitting in the midst of the *vaiṣṇavas* and delivering all living entities, who are burned by the fire of material existence, through distributing the nectar of the holy name! How much ecstasy would the associates of the Lord have been in when, after awakening all living entities from the lap of illusion, the Lord would have raised his hands and said, "Take this remedy for material disease, drink the mellows of ecstatic love and become immortal!" Countless human beings, afraid of demon-like material enjoyment, would have begged for his shelter. Then the Lord would have embraced them out of love and happily awarded them love of Krishna. Thus, the material disease of the living entities would have been cured.

I am a servant of Sri Chaitanya and am fallen in the material ocean. The Lord is my only guide and protector. According to his order I am inviting all of you to chant the holy names of Hari. O living entities! O friends! Give up *karma-kāṇḍa*, the path of fruitive activities, *tarka-kāṇḍa*, the path of argument and speculation, and *brahma-kāṇḍa*, the path of worshipping the impersonal *Brahman*! Come and take the love of God distributed by Sri Chaitanya to your full satisfaction! Then your disappointment will be destroyed, your contaminated state of conditional life will be vanquished, and you will regain your original constitutional position. You will then attain peace, which is your constitutional characteristic, and you will relish unlimited ecstatic love of Krishna. ॐ

— *Bhaktivinoda Vāṇī Vaibhava* (9.27), Translated by Bhumipati Das. Published by Iswara Das and Touchstone Media. Vrindavan. 2003. (Re-edited with publisher's permission.)



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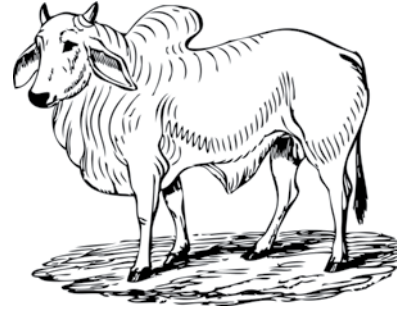
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## Highlights

- **THE KING OF ALL EDUCATION**  
*His Divine Grace A.C. Bhaktivedanta Swami Prabhupada*
- **DO NOT DISCLOSE YOUR BHAJANA**  
*Srila Bhaktisiddhanta Saraswati Thakura Prabhupada*
- **EMBODIMENT OF KRISHNA'S MERCY**  
*Sri Srimad Gour Govinda Swami Maharaja*
- **EXPLAINING THE INEXPLICABLE**  
*Srila Rupa Goswami's Laghu-bhāgavatāmṛta*

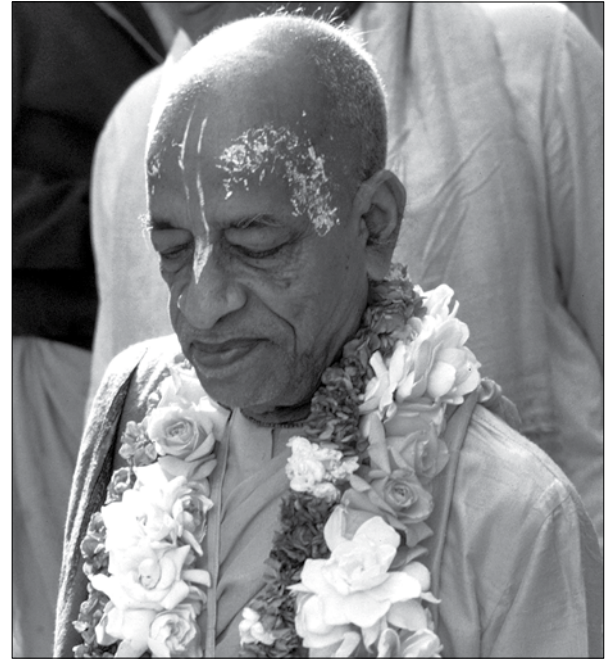


## THE KING OF ALL EDUCATION

*His Divine Grace A. C.  
Bhaktivedanta Swami Prabhupada*

When Chaitanya Mahaprabhu began his preaching, his first disciple was Sanatan Goswami. He was a finance minister of Nawab Hussain Shah, but being attracted with Chaitanya Mahaprabhu's movement he retired from service and joined Lord Chaitanya. So when he came to Chaitanya for the first time, his inquiry was, "What is education?" Sanatan Goswami was highly educated. In those days, Persian language was being taught in India. Just like during British rule the English language was taught to us, during Pathan rule the Persian language was the state language. Besides that, Sanatan Goswami was a great scholar in Sanskrit as well. Still, he inquired, "What is education?"

Why did he inquire like that? He said, "People in general call me very educated, and I am also such a fool that I accept that I am educated." So the next question is, "Why do you think that you are not educated? You are a great scholar in Sanskrit. You are a great scholar in the Persian language. Why do you think that you are not educated?" He replied, "I am thinking myself to be not educated because I do not know what I am. I do not wish to suffer, but these material miseries are forced upon me. I do not know wherefrom I have come, where I have to go, and still



*His Divine Grace  
A. C. Bhaktivedanta Swami Prabhupada*

people, they think that I am very educated and they designate me as a great scholar, and I am satisfied, but I am such a fool that I do not know what I am."

Actually, this is the position of our present situation. We are very proud of our advancement of education. But if you inquire from various persons, "Who are you?" hardly any will answer what he actually is. Everyone is under the conception of this body. But we are not actually this body. This question

we have discussed many times. After passing this examination that, “I am not this body”, then one comes to real knowledge.

That is real knowledge, “Who am I?” That is the beginning. The knowledge about which Lord Krishna is imparting, giving instruction to Arjuna. He says, “This is *rāja-vidyā*.” *Rāja-vidyā* means to know oneself and act accordingly. If I do not know what I am, what is my position, then I am mistaken about my situation, and then all activities, whatever I am doing, are all mistaken. They are all illusion. Therefore this position, *rāja-vidyā*, means that one should know himself, what he is, and act accordingly. Simply by knowing, “I am not this material body,” is not sufficient. You must act accordingly, that you are not material. You are spiritual. That spiritual activity is called Krishna consciousness, and that is called *rāja-vidyā*, the king of all education. ॥

— From a lecture in New York on 22 November 1966.

## DO NOT DISCLOSE YOUR BHAJANA

**Srila Bhaktisiddhanta  
Saraswati Thakura Prabhupada**

The *ācāryas* have ordered: *āpana bhajana kathā nā kahibe yathā tathā* — one should not disclose ones confidential *bhajana* to anyone. If people like us openly sing about or describe Radha and Krishna’s most confidential loving pastimes, then will not such a thing create a nuisance in society?

As long as our material conceptions are prominent, we remain prideful in our worship. That pride is useless. Do I even have a tinge of attachment for the Lord? We should sincerely ask our inner selves this question. ॥

— *Vakṛtāvalī Garland of Divine Discourses*. By His Divine Grace Bhaktisiddhanta Saraswati Thakura Prabhupada. Compiled by Sri Sundarananda Vidyavinode. Translated by Bhumiapati Das. Produced and Published by Isvara Das.

## EMBODIMENT OF KRISHNA’S MERCY

**Sri Srimad Gour Govinda Swami Maharaja**

The Supreme Lord doesn’t directly shower mercy onto anyone. He showers mercy through his dear devotees. Therefore guru and *vaiṣṇavas* are known as *kṛṣṇa-kṛpā-śrī-mūrti* — the embodiment of Krishna’s mercy. If the mercy of Krishna assumes a body, that is *sādhū*, that is *gurudeva*. Another name is *sat-anugraha*. *Sat* means *vaiṣṇava*, *sādhū*, and *sat-anugraha* means the mercy and favor of the *vaiṣṇava*. By the mercy and

favor of a *vaiṣṇava* one can approach one can get the Supreme Lord. Therefore a *vaiṣṇava* is known as *sat-anugraha*. If someone wants to get the mercy of the Supreme Lord he must render service to the Lord’s dear devotee, *vaiṣṇava*. There is no other way.

In the eleventh canto of *Śrīmad Bhāgavatam*, Krishna says to Uddhava, “O Uddhava, serve my dear devotee with full faith, pleasure, love and affection. The service rendered to my dear devotee is superior to service rendered directly to me.”

In *Laghu Bhāgavatāmṛta* (2.6.6), Rupa Goswami has quoted *Ādi Purāṇa*:

*ye me bhakta-janāḥ pārtha na me bhaktāś ca te janāḥ  
mad-bhaktānām ca ye bhaktās te me bhakta-tamā matāḥ*

Lord Krishna told Arjuna, “Those who are my direct devotees are actually not my devotees, but those who are the devotees of my servants are factually my topmost devotees.”

In the eleventh canto of *Śrīmad Bhāgavatam* (11.19.21) Krishna says to Uddhava:

*ādarāḥ paricaryāyām sarvāṅgair abhivandanam  
mad-bhakta-pūjābhādhikā sarva-bhūteṣu man-matiḥ  
mad-artheṣv aṅga-ceṣṭā ca vacasā mad-guṇeraṇam  
mayy arpaṇam ca manasaḥ sarva-kāma-vivarjanam*

“My devotees take great care and respect in rendering me service. They offer obeisances to me with all their bodily limbs. They worship my devotee and see all living entities as related to me. For me they engage the entire energy of their body. They engage their power of speech in the glorification of my qualities and form. They also dedicate their mind unto me and try to give up all kinds of material desires. Thus are my devotees characterized. So, service and worship offered to such devotees is *mad-bhakta-pūjābhādhikā*, greater worship, superior to worship offered directly to me.”

Lord Shiva’s statement to Goddess Durga is also there in *Padma Purāṇa*:

*ārādhanaṇām sarveṣām viṣṇor ārādhanaṇam param  
tasmāt paratarām devi tadīyānām samarcanam*

“My dear Devi, although the Vedas recommend worship of demigods, the worship of Lord Vishnu is topmost. However, above the worship of Lord Vishnu is the rendering of service to *vaiṣṇavas*, who are related to Lord Vishnu. This is a superior type of worship.”

In *Caitanya-bhāgavata*, Vrindavan Das Thakur has quoted the Supreme Lord:

“āmāra bhaktera pūjā—āmā haite baḍa”  
sei prabhu vede-bhāgavate kailā daḍha

“The worship offered to my devotee is superior to direct worship of me.”

Chaitanya Mahaprabhu himself set the example of this.

How can one get *prema-bhakti*? One must receive it from someone who can give it — by associating with *premi-bhaktas*, rendering service to them and pleasing them. No other means is there. Therefore it is said that to offer worship, to glorify such *vaiṣṇavas*, to utter their name, to describe their fame and qualities, to render service to such *vaiṣṇavas*, to take the dust from their lotus feet, to accept the foot-washing water of such *vaiṣṇavas*, and to taste the remnants of such *vaiṣṇavas* — these are all very powerful.

In his *Prārthanā* (5.35), Srila Narottam Das Thakur has sung in this respect:

*vaiṣṇavera pada-dhūli tāhe mora snāna-keli*  
*tarpaṇa mora vaiṣṇavera nāma*  
... *vaiṣṇavera ucchiṣṭa tāhe mora mana-niṣṭha*  
*vaiṣṇavera nāmete ullāsa*

The dust from the lotus feet of a *vaiṣṇava* is so purifying and powerful. It is more powerful and purifying than Ganges water. So, I shower with that dust. When Brahmins enter into the Ganges or some other river, they chant mantras. That is *tarpaṇa*. Narottam Das Thakur sings, *tarpaṇa mora vaiṣṇavera nāma* — “I will chant the name of a *vaiṣṇava*. That is my *tarpaṇa* mantra.” And, *vaiṣṇavera ucchiṣṭa tāhe mora mana-niṣṭha*, *vaiṣṇavera nāmete ullāsa* — “I am very greedy to have the remnants of a *vaiṣṇava*. If I get I become so blissful and ecstatic.”

Quoting *Padma Purāṇa* in his *Bhakti-sandarbha* (anuccheda 269), Srila Jiva Goswami has given the statement of the Supreme Lord:

*teṣāṁ pūjādikaṁ gandha-dhūpādyaiḥ kriyate naraiḥ*  
*tena prītiṁ parāṁ yāmi na tathā mama pūjanāt*

“I become very pleased with those persons who offer worship to my dear devotees with incense, lamps, and paraphernalia. I am not so pleased if they directly offer such worship to me.”

In *Hari-bhakti-vilāsa* (10.113), Srila Sanatan Goswami has quoted:

*ye bhajanti jagad-yoniṁ vāsudevaṁ sanātanam*  
*na tebhya vidyate tīrtham adhikaṁ rāja-sattama*



*Vaiṣṇavas*, those who are engaged in offering worship to Lord Hari, are greater *tīrthas*, greater holy places. Therefore, to offer worship to such *vaiṣṇavas* is the superior type of worship. To live with such *vaiṣṇavas* means to live in a holy place, *tīrtha*. Where such *vaiṣṇavas* take their bath, that place becomes a great *tīrtha*, a great holy place, because simply by the touch of a *vaiṣṇava* immediately all sinful reactions are completely destroyed. ॐ

— From a class in Bhubaneswar on 5 April 1993.

## EXPLAINING THE INEXPLICABLE

### From Srila Rupa Goswami's *Laghu-bhāgavatāmṛta* (5.508-516)

A frequently asked question is, “How did millions of gopīs assemble in the same limited space of Vrindavan at the time of the *rāsa-līlā*?” Srila Rupa Goswami answers:

*sa tu mātḥura-bhū-rūpaḥ paricchanno 'py athādbhutaḥ*  
*sphāraḥ saṅkucitaś ca syāt kṣṇa-līlānusārataḥ*

*atraivājāṇḍamālāpi paryāptim upagacchati*  
*vṛndāvana-pratike 'pi yānubhūtaiva vedhasā*

*ity ato rāsa-līlāyāṁ puline tatra yāmune*  
*pramadāśata-koṭyo 'pi mamūr yat tat kim adbhutam*

Unknown artist. Circa early 1900's



svaiḥ svair līlā-parikarair janair dṛśyāni nāparaiḥ  
tat-tal-līlādy-avasare prādurbhāvocitāni hi  
āścaryam ekadaikatra vartamānāny api dhruvam  
parasparam asaṁprkta-svarūpāny eva sarvathā

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kṛṣṇa-bālyādi-līlābhir bhūṣitāni samantataḥ  
śaila-goṣṭha-vanādinām santi rūpāny anekāśaḥ

līlāḍhyo 'pi pradeśo 'sya kadācit kila kaiścana  
śūnya evekṣate dṛṣṭi-yogyair apy aparair api

ataḥ prabhoḥ priyānām ca dhāmnaś ca samayasya ca  
avicintya-prabhāvatvād atra kiṁ ca na durghaṭam  
evam eva dvārakāyām jñeyam sarvaṁ vicakṣaṇaiḥ

The *mathurā-maṇḍala* appearing on earth is extraordinarily wonderful. It expands and contracts according to the need of Krishna's pastimes. As was experienced by Lord Brahma at a particular place in Vrindavan, *mathurā-maṇḍala* is large enough to accommodate unlimited universes. Therefore, what is astonishing if a hundred million *gopīs* gathered at that place for the *rāsa-līlā*?

Various pastime places there are visible only to the participants in particular pastimes of *kṛṣṇa-līlā* and not to others. These various places (like mountains, trees, etc.) become manifest during appropriate times.

What is surprising is that at the same place, at the same time, completely different sets of mountains, forests, etc., decorated with the various pastimes of Krishna, are simultaneously present.

To the other extreme, there are people who are qualified for *kṛṣṇa-darśana* and there are those who are not qualified. Yet both types of individuals sometimes see all these places as devoid of Krishna, even though Krishna is always present there.

The conclusion is that the associates, places, and times associated with the Lord are all equipped with an inexplicable potency not within the grasp of ordinary imagination. Therefore nothing is impossible for them. The opinion of learned souls is that this is also the case with Dwaraka. ॐ

— Translated by Hari Parshad Das from the Sanskrit available at Gaudiya Grantha Mandira ([www.granthamandira.com](http://www.granthamandira.com))





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## Highlights

### • IRRESPONSIBILITY IN BHAKTI

*His Divine Grace A.C. Bhaktivedanta Swami Prabhupada*

### • NATURAL DETACHMENT FROM MATTER

*Some Commentaries on Bhakti-rasāmṛta-sindhuḥ*

### • GAURANGA'S GLORIOUS GLORIES

*From Srila Raghunandan Goswami's Gaurāṅga-virudāvalī*



## IRRESPONSIBILITY IN BHAKTI

*His Divine Grace A. C.*

*Bhaktivedanta Swami Prabhupada*

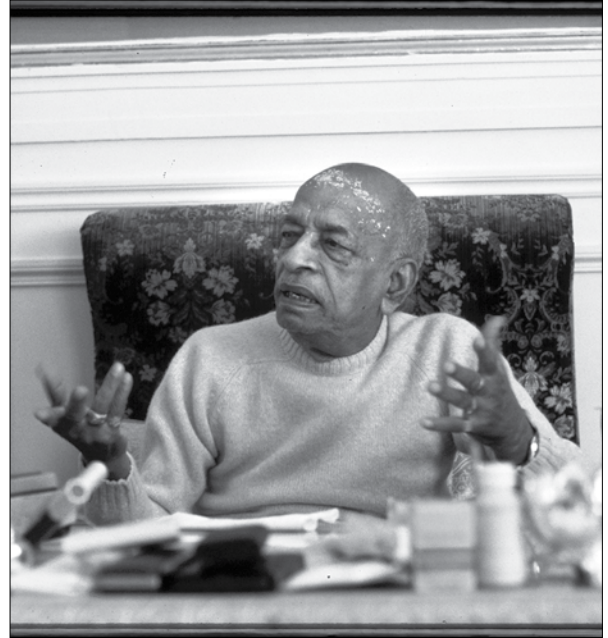
We should never think of our advancement as being conditioned by or dependent upon some set of material circumstances such as marriage, *vānaprastha*, or this or that. A mature understanding of Krishna consciousness means that whatever condition of life I am in at present is Krishna's special mercy upon me, therefore let me take advantage in the best way possible to spread this Krishna consciousness movement and conduct my spiritual master's mission. If I put my own personal progress or happiness as the priority, that is a material consideration. If getting married was an unhappy adjustment, why did you do it? Whatever is done is done, that is a fact. I am only pointing out that you did something without proper study of your real responsibility, and now you are contemplating again some drastic action in a similar manner.

Consider it carefully in this light. Krishna speaks a verse in *Bhagavad-gītā* (12.15):

*yasmān nodvijate loko lokān nodvijate ca yaḥ  
harṣāmarṣa-bhayodvegair mukto yaḥ sa ca me priyaḥ*

He for whom no one is put into difficulty and who is not disturbed by anxiety, who is steady in happiness and distress, is very dear to me.

One mistake of judgment often made by the neophyte devotees is that when there is some disturbance or difficulty they consider the conditions or the external circumstances under which the

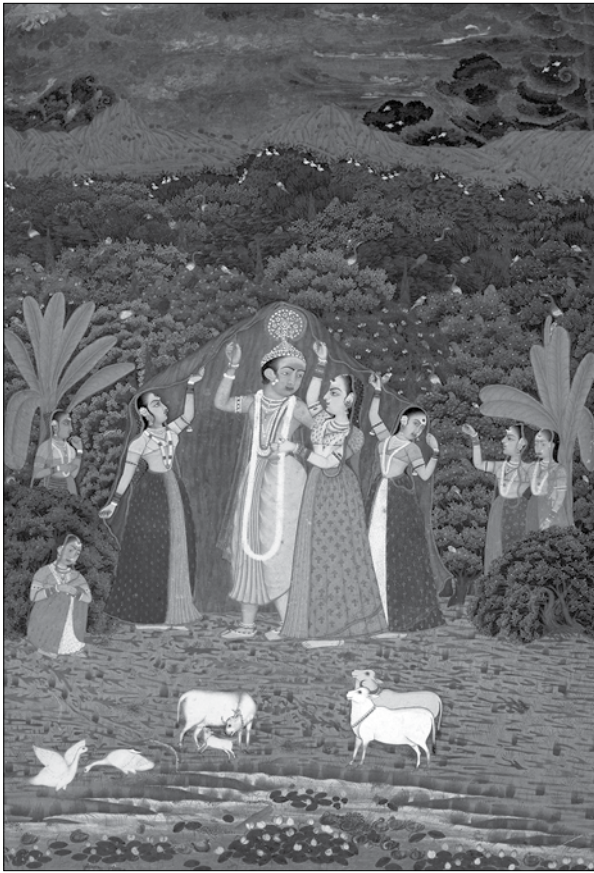


*His Divine Grace*

*A. C. Bhaktivedanta Swami Prabhupada*

difficulty took place to be the cause of the difficulty itself. That is not the fact. In this material world there is always some difficulty, no matter in this situation or that situation. Therefore simply by changing my status of occupation or my status of life, that will not help anything. The real fact is that if there is any difficulty with others then that is my lack of Krishna consciousness, not theirs. Is this clear? Krishna says that his dearest devotee is one who does not put others into difficulty, so try to judge the matter on these points, whether or not you are putting

Painting by unknown artist. Rajasthan-Jaipur.1760.



Radha Krishna and the gopis

either your wife or yourself into some difficulty. The right understanding of *Bhagavad-gītā* is Arjuna's understanding. In other words, Arjuna came to the conclusion that he must perform his occupational duty, not as a material obligation — for reasons of wife, family, friends, reputation, professional integrity, like that — no. Rather, he must conduct the functions of his station of life only as devotional service performed for Krishna. That means that devotional service is what is important, not my occupational duty. But it does not mean that because occupation duty is not the real consideration that I should give it up and do something else, thinking that devotional service may be carried on under whatever circumstances that I may whimsically decide. Krishna advised Arjuna to remain as he was and not disrupt the order of society and go against his own nature just for the sake of convenience. Our occupational duty is not arbitrary, which means that if we are advanced in our understanding then once we have taken up some field of action we shall not change it for another. Rather, our devotion is the important factor.

How does it matter what I am doing as long as my work and energy are completely devoted to Krishna?

Krishna is the Supreme Personality of Godhead. He has no work, neither does he have anything to do. Still he comes here to teach us. He accepts not only his occupational duties as a cowherd boy and royal prince, but he also accepts married life, he enters politics, and he is a philosopher. He is even a chariot driver during a great battle. He is not an example of avoiding one's occupational duty. So if Krishna himself is exhibiting by his own conduct the perfection of existence, then if we are intelligent we should heed his example. A wife at home with children does not matter. They are no hindrance to our spiritual life. Once we have accepted these occupational duties, we should not lightly give them up. That is the point. Of course, our ultimate occupational duty is as preachers of Krishna consciousness. We must stick to that business under all circumstances. That is the main thing. Therefore married, unmarried, divorced — in whatever condition of life — my preaching mission does not depend on these things. The *varṇāśrama-dharma* system is scientifically arranged by Krishna to provide facility for delivering the fallen souls back to home, back to Godhead. If we make a mockery of this system by whimsically disrupting the order, that will not be a good example. If so many young boys and girls casually get married and then go away from each other, if we set this bad example, then how will the entire thing go on properly? Householder life means wife, children, and home. These things are understood by everyone. Why have our devotees taken it in a different way? They simply have some sex desire, get themselves married, and when the spouse does not fulfill their expectations, immediately there is separation. These things are just like material activities, prostitution. The wife is left without a husband, and sometimes there is a child to be raised. In so many ways the proposition that you, and some others also, are making is distasteful. We cannot expect that our temples will become places of shelter for so many widows and rejected wives. That will be a great burden and we shall become a laughing stock in the society. In that situation there will be illicit sex life and unwanted progeny. We are seeing this already. Being the weaker sex, women require husbands who are strong in Krishna consciousness so that they may make progress by sticking tightly to their husband's feet. If their husband goes away from them,

what will they do? There are so many instances already in our society — so many frustrated girls and boys.

I have introduced this marriage system in your Western countries because you have a custom of free intermingling between male and female. Therefore marriage is required to engage the boys and girls in devotional service. But our marriage system is a little different than in your country. We do not sanction the policy of quick divorce. We are supposed to take husband or wife as an eternal companion or assistant in Krishna consciousness service, and there is a promise to never separate. Of course if there is any instance of very advanced married disciples who have agreed that the husband shall now take *sannyāsa* or renounced order of life, being mutually very happy by that arrangement, then there is ground for such separation. But even in those cases there is no question of separation. The husband, even if he is a *sannyāsī*, must be certain that his wife will be taken care of nicely and protected in his absence. Now there are so many cases of unhappiness by the wife who has been abandoned by her husband against her wishes. How can I sanction such a thing? I want to avoid setting any bad example for future generations. Therefore I am considering your request cautiously. If it becomes so easy for someone to get married and then leave his wife under the excuse of married life being an impediment to spiritual progress, that will not be good at all. That is a misunderstanding of what is advancement in spiritual life. Occupational duty must be there, either this one or that one, but once I am engaged in some occupational duty, then I should not change or give it up. That is the worst mistake. Devotional service is not bound by such designations. Therefore once I have chosen my duty it is better I stick to it and develop my devotional attitude into full-blown love of Godhead. That is Arjuna's understanding of the *Gītā*. ॥

— From a letter dated 4 January 1973.

## NATURAL DETACHMENT FROM MATTER

### Commentaries on a verse of Bhakti-rasāmṛta-sindhuḥ

Srila Rupa Goswami has written in *Bhakti-rasāmṛta-sindhu* (1.2.254):

rucim udvahas tatra janasya bhajane hareḥ  
viṣayeṣu gariṣṭho 'pi rāgaḥ prāyo viliyate

The enormous attachment for material sense enjoyment is almost nullified for a person who has attachment for the devotional service of Lord Hari.



Painting by Sahib Ram, Jaipur. 1800.

Sri Krishna

**Comments by Srila Jiva Goswami:** Earlier (in *Bhakti-rasāmṛta-sindhu* 1.2.250), *vairāgya*, renunciation, was discouraged for an entrant into *bhakti-yoga* due to the fact that it hardens the heart. Therefore [one could conclude that the author of this literature meant that] unrestricted sense enjoyment is allowed for such an entrant. However, the scriptures say:

viṣayāviṣṭa-cittasya kṛṣṇāveśaḥ sudūrataḥ  
vāruṇī-dig-gataṁ vastuṁ vrajan naindrīm kim āpnuyāt

To those whose hearts are embroiled in sense enjoyment, attainment of Krishna remains far away. How can an object lost in the west be found by searching in the east?

Thus, the proposition of unrestricted sense enjoyment is against the scriptures. In reply to this, it is said here [by Srila Rupa Goswami] that a mere fraction of attachment in *bhakti* is the cause of the nullification of material attraction for the entrant, and therefore there is no need for the hard-heartedness that manifests in one who practices dry renunciation.

**[Translator's Note:** In this section, Srila Rupa Goswami is not referring to *yukta-vairāgya*, which is not discouraged nor does it harden the heart.]

This is the conclusion spoken by this verse. The meaning of this verse is that as soon as attachment [for *bhakti*] arises, the attachment for sense-enjoyment is

almost nullified (*prāyo viliyate*). Therefore, such attachment will be thoroughly nullified [in due course of time] as a result. Moreover, genuine knowledge is produced for this practitioner as a side-effect [as given in the *Śrīmad Bhāgavatam* 1.2.7]:

*vāsudeve bhagavati bhakti-yogaḥ prayojitaḥ  
janayaty āśu vairāgyaṁ jñānaṁ ca yad ahaitukam*

By rendering devotional service unto the Personality of Godhead, Sri Krishna, one immediately acquires causeless knowledge and detachment from the world.

**Comments by Srila Vishwanath Chakravarti Thakur** [repeating the same concepts as Srila Jiva Goswami but offering a few more details]: The term ‘*rucim*’, attachment, implies a special deep faith produced after spending a certain amount of time in the process of *bhakti*. When the verse says ‘*prāyo viliyate*’, almost nullified, it means that after entering into *bhakti-yoga* there is no fault if the practitioner displays some attachment for sense enjoyment. The mood [of the author] is that such attachment to sense enjoyment will be thoroughly vanquished as soon as maturity is attained in *bhakti*.

**Comments by Sri Mukunda Goswami:** This verse speaks about the duration it takes for detachment from sense enjoyment according to the natural progress of *bhakti*. The term ‘*rucim*’ here indicates

the stage of *bhakti* after *śraddhā* (faith), *sādhusaṅga* (association of devotees), *bhajana-kriyā* (engagement in processes of devotion), *anartha-nivṛtti* (removal of obstacles) and *niṣṭhā* (firm faith in the process of *bhakti*). The term ‘*prāyah*’ (almost) in the verse indicates that when complete attachment to Hari is produced, attachment to sense enjoyment will be thoroughly destroyed.

**[Translator’s Note:** The conclusion is that Srila Rupa Goswami neither sanctioned a forced cultivation of renunciation, nor recommended unrestricted sense gratification for an entrant in *bhakti*. Srila Rupa Goswami’s conclusion is that a small trace of genuine attachment to the process of *bhakti* will naturally nullify any attachment to sense enjoyment, and renunciation will be generated naturally in such a practitioner. Thus, the primary attainment of *bhakti* is love of Krishna, with renunciation being a natural side-effect.]

— Translated by Hari Parshad Das from the Sanskrit available at Gaudiya Grantha Mandira (www.granthamandira.com).

## GAURANGA’S GLORIOUS GLORIES

### Srila Raghunandan Goswami’s Gaurāṅga-virudāvalī (115)

Here the literary ornament known as *anuprāsa* (alliteration) has been utilized to glorify Lord Gaurāṅga. For more on *anuprāsa*, see the purport by His Divine Grace A. C. Bhaktivedanta Swami Prabhupada to Caitanya-caritāmṛta ādi 16.46.

*gaurāṅgo ‘gaṇitaṁ gato guṇa-gaṇaṁ gīrvāṇa-gotro gavāṁ  
glāniṁ gāḍhatamāṁ gilaṇ grha-rucir gāndhāra-gīter guruḥ  
gañjan gotrasamaṁ gajaṁ gatrucā gāmbhīryato gonidhiṁ  
gāṅgeyaṁ guru-gauraveṇa gadato gīhpaddhatiṁ gāhatām*

Gaurāṅga is decorated with infinite qualities. He is the protector and deliverer of even the denizens of heaven. Having destroyed the guilt of the fourteen worlds, he exhibits a bodily luster similar to Sri Radhika. He is the *ācārya* of the special type of musical *rāga* named Gandhara. He defeats the gait of a huge elephant by his walking, the gravity of the ocean by the gravity of his behavior, and even a personality like Bhishma by his faith in his guru. May that Lord Gaurāṅga appear on the pathway of these words of glorification.

— Translated by Hari Parshad Das from the edition published by Sri Haridas Shastri. Kalidah. Vrindavan. Gaurabda 498.

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## Highlights

- **YOGA PREACHING**

*His Divine Grace A.C. Bhaktivedanta Swami Prabhupada*

- **SRI NIMBARKA DEBATES A JAIN MONK**

*Srila Bhaktisiddhanta Saraswati Thakura Prabhupada*

- **WITHOUT SERVING GAURA'S DEVOTEES**

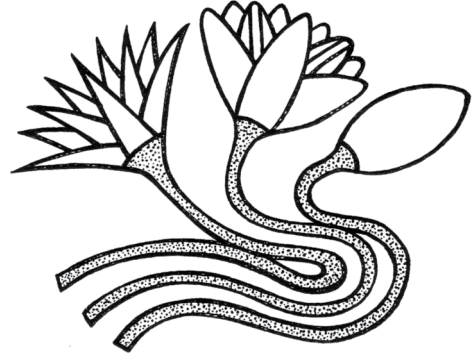
*Sri Srimad Gour Govinda Swami Maharaja*

- **MISSING OUT ON VRINDAVAN**

*From Bhakti-rasāmṛta-sindhuḥ (1.2.303)*

- **A WHEEL FOR KRISHNA**

*From Sri Keshava Kashmiri's Krama-dīpikā (8.116)*



## YOGA PREACHING

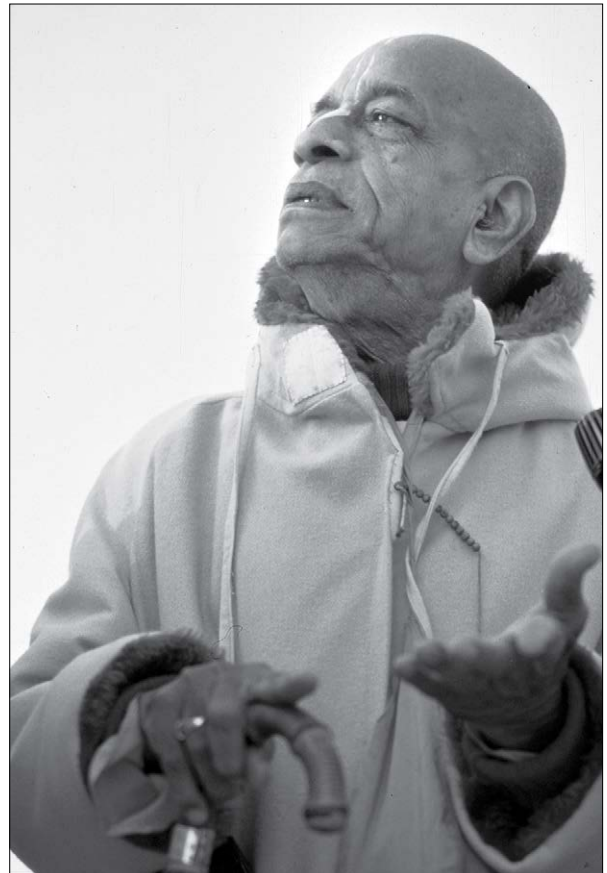
*His Divine Grace A. C.*

*Bhaktivedanta Swami Prabhupada*

I understand that you have started to firmly initiate a campus society, called OSU Yoga Society. It would have been better to name it as Bhakti Yoga Society, otherwise the society may be understood as one of the many yoga societies. Anyway, whatever the name may be, it does not matter. If you are successful in capturing the students for chanting in the auditorium, it will be a great success. (Letter to Hayagriva Das, 8 November 1968.)

It is very nice that you shall speak at the yoga group program. Subala should read carefully that *haṭha-yoga* as described in the *Bhagavad-gītā* is very difficult in this age. The yoga system is approved, but nobody can follow the rules and regulations strictly, neither there is suitable place for executing it, and everyone is always full of anxiety. So how can they concentrate? The best thing is to chant Hare Krishna, which is forced meditation. In this way make a nice speech, and conclude with declaring that the topmost yogi is he who surrenders to Krishna and worships Krishna with all thoughts, activities, and intelligence. (Letter to Brahmananda Das, 20 November 1968.)

I am pleased to note that you have performed at certain yoga groups in the area, and already you are



*His Divine Grace*

*A. C. Bhaktivedanta Swami Prabhupada*

making a nice dent in their *māyā* as they are now preferring the *mahā-mantra* to the chanting of *om*.

Actually, this chanting of *om* is also a bona fide form of meditation, but as we learn from Vedic literature and from Chaitanya Mahaprabhu, the chanting of Hare Krishna is the prime benediction for this age, and it is the authoritatively recommended means of God-realization. (Letter to Gaurasundara Das, 2 August 1969.)

So far as the road show and this yoga village are concerned, these things should be stopped. Simply perform our *kīrtana*. If we divert our attention in this way, the whole thing will gradually deteriorate. All these things are nonsense inventions. Such inventing spirit will ruin our movement. People may come to see, some will become devotees, but such devotees will not stay because they are attracted by some show and not by the real thing or spiritual life according to the standard of Lord Chaitanya. Our standard is to have *kīrtana* and start temples. What is this Road Show and Yoga Village? It will be another hippie edition. Gradually the Krishna Consciousness idea will evaporate — another change, another change, every day another change. Stop all this. Simply have *kīrtana*, nothing else. Don't manufacture ideas. (Letter to Sudama Das. 5 November 1972.)

## SRI NIMBARKA DEBATES A JAIN MONK

**Srila Bhaktisiddhanta  
Saraswati Thakura Prabhupada**

It is said that one day a *sannyāsī* from a Jain *sampradāya* came to Mathura and invited all the learned scholars there to a debate on the scriptures. This Jain *sannyāsī* scholar desired to conquer the entire country by proving the uselessness of Vedic religious principles. However, Nimbadiya, the *vaiṣṇava* monk from Vaidurya Pattana, effortlessly refuted all the arguments put forward by the Jain *sannyāsī* by quoting scriptural evidence.

The Jain *sannyāsī*, after being defeated, took shelter of the *vaiṣṇava ācārya*. The *vaiṣṇava ācārya* thus accepted him as a disciple and then instructed him in the true meaning of Vedic religious principles.

It is said that after the scriptural debate commenced between the Jain *sannyāsī* and the *vaiṣṇava ācārya*, it continued for a long while. Finally, realizing that the sun was about to set, the *vaiṣṇava ācārya* offered some remnants of Lord Vishnu to his guest, who had come to his ashram to gain relief from fatigue. Jain *sannyāsīs* are prohibited to eat anything in the evening or at night, so at first he refused to honor the *prasāda*. Because of this, the *vaiṣṇava ācārya* climbed a *neem* tree and held

the sun above the horizon until the *sannyāsī* could finish his meal. According to one rendition of the story, he climbed a *neem* tree and then invoked the Lord's Sudarshan *cakra* in the sky. As the *cakra* was as effulgent as the sun, the *sannyāsī* thought it to be the sun.

Because he climbed a *nimba* (*neem*) tree and manifested the *arka* (sun), also known as *āditya*, he became known as Nimbarka, Nimbadiya and Nimba Vibhavasū. At some places he was known as Aruneya, Niyamananda and Haripriyacharya. Some people say that Nimbarka appeared in this world when Krishna's great grandson Vajranabha was the king of Mathura.

— Excerpts from pages 33-34. *The Life and Teachings of the Four Vaishnava Ācāryas*. Translated by Bhumiapati Das. Edited by Purnaprajna Das. Presented by Laxman Das and Sanmohini Devi Dasi. Published by Jai Nitai Press. Vrindavan. 2007.

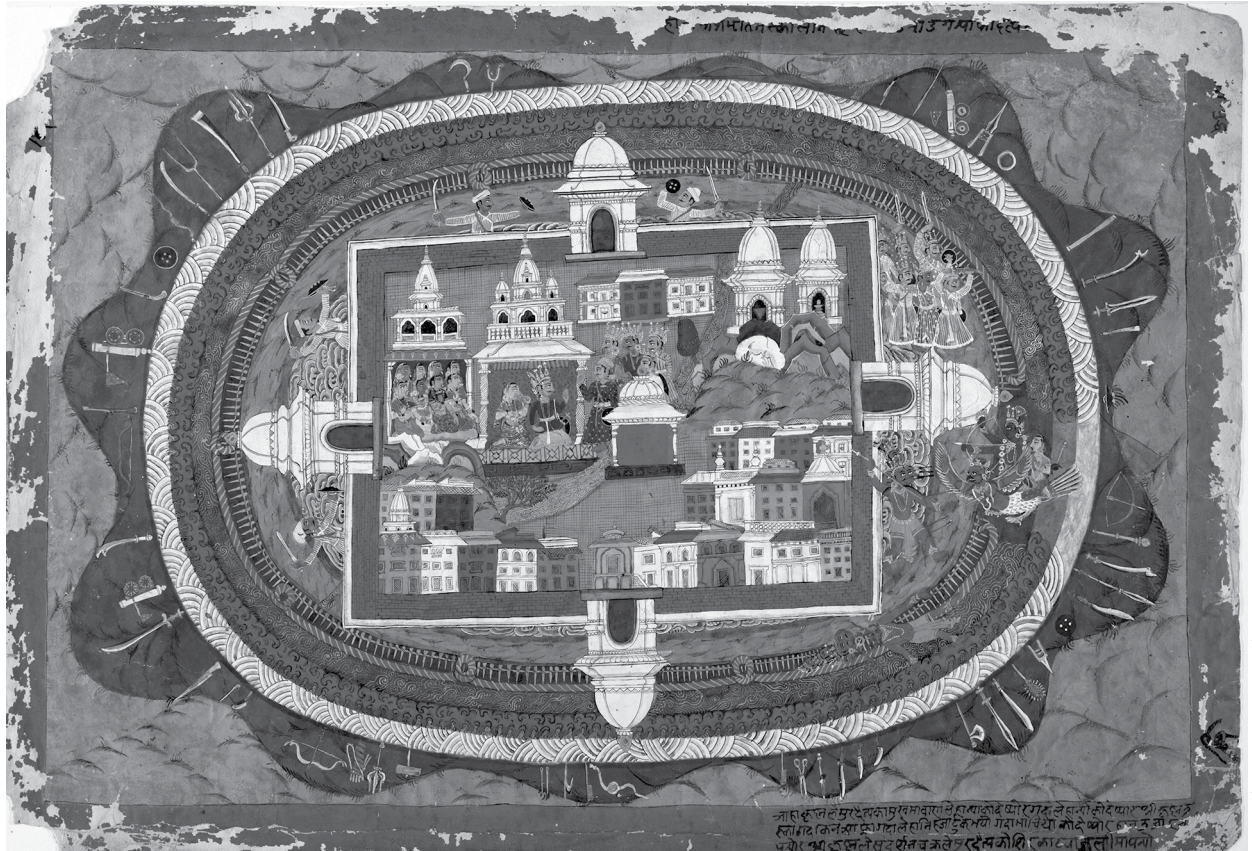
## WITHOUT SERVING GAURA'S DEVOTEES

**Sri Srimad Gour Govinda Swami Maharaja**

Nityananda Prabhu is more merciful than Mahaprabhu. Unless you get the mercy of Nityananda Prabhu you cannot get the mercy of Mahaprabhu, and unless you get the mercy of Mahaprabhu you cannot approach Radha-Krishna. This is our process. Moreover, guru is the manifestation of Nityananda or Balaram, so guru is more merciful than Krishna. He is a devotee of Gaura, *gaura-priya-jana* — he is very dear to Gauranga Mahaprabhu. One who is a *gaura-priya-jana* is more merciful than Gaura. Srila Prabodhananda Saraswatipad has said this in *Caitanya-candrāmṛta* (22):

*ācārya dharmaṁ paricārya viṣṇuṁ  
vicārya tīrthāṇi vicārya vedān  
vinā na gaura-priya-pāda-sevām  
vedādi-duṣprāpa-padaṁ vidanti*

Prabodhananda Saraswatipad says that you may strictly follow *ācārya-dharma*, the principles of religious life; *paricārya viṣṇu*, you may offer very opulent worship to the deity of Vishnu; *vicārya tīrthāṇi*, you may visit all the holy places of pilgrimage; *vicārya vedān*, you may study and become proficient in Vedic knowledge; whatever you may do, but *vinā na gaura-priya-pādasevām vedādi-duṣprāpa-padaṁ vidanti* — without serving the lotus feet of a *gaura-priya-jana*, a dear devotee of Gauranga, you cannot attain *prema*. You cannot get *prema* merely by reading or acquiring Vedic knowledge. Only if you get the mercy of a *gaura-priya-jana* will everything be manifest before you, and you will get everything. Getting Krishna means getting everything, and Krishna is bound up by love or *prema*.



Krishna's city of Dwarka

Mahaprabhu has given that *prema* freely. He gives freely that *prema-bhakti* which is very difficult even for Brahma to get. By serving the lotus feet of a dear devotee of Gaura you can get it. This is our process. Otherwise there is no possibility. You may do all the things described above, but you cannot get that *prema* without serving a dear devotee of Gaura. ❧

— From a lecture in the United Kingdom. 28 August 1991.

## MISSING OUT ON VRINDAVAN

### From *Bhakti-rasāmṛta-sindhuḥ*

Srila Rupa Goswami explains how a devotee who worships Krishna in a conjugal mood without the desire to attain the mood of a resident of Vrindavan eventually attains residence in Dwarka.

*riraṁsārṇ suṣṭhu kurvan yaḥ vidhi-mārgena sevate  
kevalenaiva sa tadā mahiṣītvam iyāt pure*

“Whosoever enhances their desire to engage directly in conjugal love with Krishna but serves Krishna exclusively through the path of *vidhi*, after some time attains the position of a queen in Dwarka.”  
(*Bhakti-rasāmṛta-sindhuḥ* 1.2.303)

**Translation of Srila Jiva Goswami’s commentary:**  
The term *yaḥ*, “he who”, is masculine but is used here

as a general term to denote both male and female. The phrase *riraṁsārṇ kurvan*, “harboring conjugal desire”, means that such a devotee has not adopted the mood of becoming a lady in Vraja. The term *suṣṭhu*, “in an excellent manner”, means that one has developed a mood like a queen of Dwarka and has not touched the mood of a [Vrindavan-based] maid-servant of Krishna. The term *vidhi-mārgena*, “by the path of *vidhi*”, means that one who has such a queen-like desire will attain this destination even if one worships the Lord using a meditation-mantra that focuses on him as the Lord of the Vrindavan *gopīs*. What then to say if one meditates on him using a mantra that focuses on him as the Lord of the queens of Dwarka?

The term *kevalena*, “exclusively”, means that such a devotee does not adopt the greed to come in contact with Vrindavan, its residents, etc. The term *mahiṣītvam* means that one becomes a follower of the queens in Dwarka. Thus, even when such a devotee performs *āvaraṇa-pūjā* [a devotional *pūjā* where the devotee worships the different associates of Krishna in various mandalas using the sacred ten-syllable mantra *gopī-jana-vallabhāya svāhā*], one gives much respect to the queens of Dwarka. The term *tadā*, “then”,

means after some time, unlike the *rāgānuga* path in which one attains results very quickly. [To be continued.]

— Translated by Hari Parshad Das from the Sanskrit available at Gaudiya Grantha Mandira (www.granthamandira.com).

## A WHEEL FOR KRISHNA

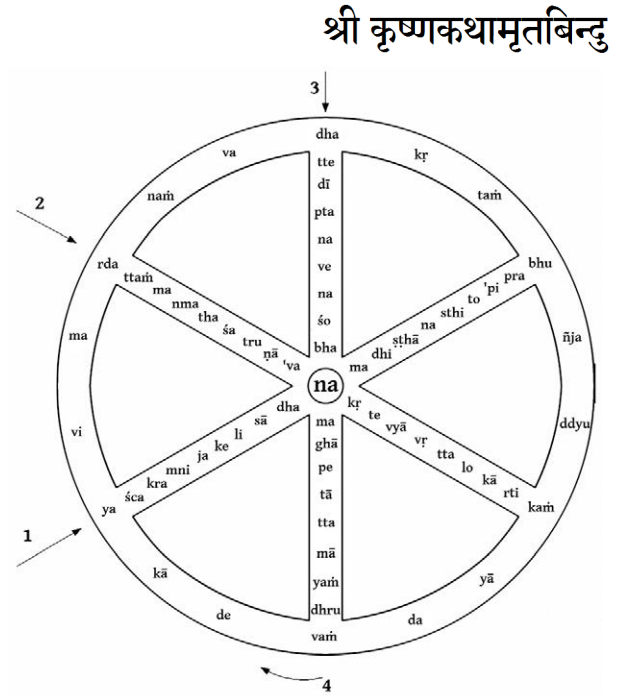
### From Sri Keshava Kashmiri's *Krama-dīpikā* (8.116)

The following verse is composed in the style known as *citra-kāvya*, which literally means, “picture-poem”. In this gender of Sanskrit poetry, which goes back at least 2,000 years, the verses are designed to be read in the form of a picture. When the reader lays out the syllables, or sometimes words, in the shape of the given picture, hidden meanings are found.

Perhaps the most famous example of this style of poetry is Srila Rupa Goswami's *Citra-kavitvāni* from his book *Stava-māla*. However there are examples of this style to be found in the literary traditions of Odisha, South India, and other places on the Indian subcontinent. The following verse is in a sub-style of *citra-kāvya*, known as *cakra-bandha*, wheel-shaped:

yaś cakramnija-keli-sāadhanam adhiṣṭhāna-sthito 'pi prabhur-  
dattam manmatha-śatruṇā 'vana-kṛte vyāvṛtta-lokārttikam  
dhatte dipta-navena śobhanam aghāpetāttamāyaṁ dhruvaṁ  
varāde kāya-vimardanaṁ vadha-kṛtāṁ bhuñjad-dyukāṁ yādavam

He is the one Lord who, although situated in his eternal spiritual position, for the protection of this material world takes up in his hands



Verse wheel constructed by Keshava Kashmiri

the *cakra* (discus) given by the enemy of Cupid (Lord Shiva) and which is as brilliant as the sun. He is eternally free from sins and he accepts interactions with *māyā* just to perform pastimes. He is indestructible, he destroys the demons who create upheavals in this world, and he controls even the heavenly planets. I offer my obeisances to that Krishna, born in the Yadu dynasty.

— Translated by Hari Parshad Das from *Krama-dīpikā* of Mahamahopadhyaya Kashmiri Keshava Bhatta with the commentary of Vidyavinoda Shri Govinda Bhattacharya. Chowkhamba Sanskrit Series. Edited by Devi Prasad Sharma. Printed at Vaidya Vilasa Press, Benares. 1917 A.D.

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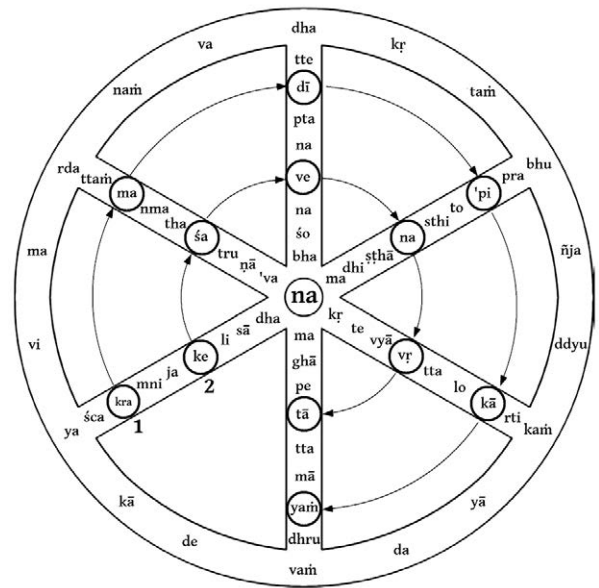
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krama-dīpikāyaṁ keśavena vṛtā —

This krama-dīpikā was created by Keshava Kashmiri



# Sri Krishna Kathamrita Bindu

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SPECIAL  
RADHASTAMI ISSUE



## SRI RADHIKA'S MOOD AND PASTIMES

*His Divine Grace A. C.*

*Bhaktivedanta Swami Prabhupada*

Sometimes Radharani would go out, Krishna would attack her, and she would fall down and say, "Krishna, don't torture me in this way!" They would fall down, and Krishna would take the opportunity and kiss her. So, Radharani was very pleased, but superficially Krishna was the greatest rascal. So unless rascaldom is in Krishna, how could rascaldom be existent in the world? (Conversation with Bob Cohen, 27 February 1972.)

Radharani is in anxiety that, "Krishna is not here. How will Krishna come?" The *gopīs* are also in anxiety. The *gopīs* are in such anxiety that when Krishna used to go to the forest for tending the cows, they were at home, thinking, "Krishna's feet are so soft that we hesitate to take his feet on our breasts, but he is now walking in the forest! There are so many stones and thorns and they are giving pain to Krishna's lotus feet." Thinking like this, they would faint. Krishna is out of the village, they are at home thinking of Krishna, and they would faint. They had so much anxiety that they fainted, but that anxiety is for Krishna. (Lecture on *Bhagavad-gītā*, Hawaii, 7 February 1975.)

The *gopīs* were searching for Krishna and they saw him sitting in one place as four-handed Narayan. They said, "Oh, he is Narayana. We don't care for him." But they gave respect, "Oh, Narayan, *namaskāra*, we offer our respects! But we want Krishna." But when Radharani came,



*His Divine Grace*

*A. C. Bhaktivedanta Swami Prabhupada*

Krishna wanted to remain as Narayan, but he could not. Radharani's desire was so strong that Krishna could not remain as Narayan. He became Krishna. (Lecture on *Śrīmad Bhāgavatam*, 10 November 1970.)

Radharani always thinks of herself as the lowest of the devotees. She always considers the other *gopīs* to be better qualified to serve Krishna. For this reason in Vrindavan you'll find that the devotees approach Radharani, because if Radharani advocates for someone in front of Krishna, they are very easily accepted. If Radharani is pleased, then she represents the devotee's case that, "Here is a devotee. He's better than me. Kindly accept his service, Krishna." So Krishna cannot deny. (Lecture on Nectar of Devotion, Vrindavan, 23 October 1972.)

Krishna's childhood was spent at Vrindavan under the care of his foster father Nanda Maharaja. So when Krishna went to his real father, Vasudeva, at Dwarka,



Temple at the village Paitha, near Govardhan, where Krishna showed a four-armed form to the gopis

and came back to Kurukshetra on the occasion of a solar eclipse. The inhabitants of Vrindavan, who were suffering too much out of separation from Krishna, came to see him. At that time his beloved Radharani was too much afflicted. She said, “Krishna, you are the same Krishna and I am the same Radharani. But the place is different, Kurukshetra. It is not Vrindavan. Therefore I wish that you come with me to Vrindavan and let us enjoy our previous life. (Press Conference, San Francisco, 4 July 1970.) ॐ

## MISSING OUT ON VRINDAVAN

### From Bhakti-rasāmṛta-sindhuḥ (1.2.303)

Continuing from the previous Bindu, here are some further commentaries on the verse where Srila Rupa Goswami explains how a devotee who worships Krishna in a conjugal mood without the desire to attain the mood of a resident of Vrindavan eventually ends up in Dwarka.

*riraṁsām suṣṭhu kurvan yaḥ vidhi-mārgaṇa sevate  
kevalenaiva sa tadā mahiṣītvam iyāt pure*

Whosoever enhances their desire to engage directly in conjugal love with Krishna, but serves Krishna exclusively through the path of vidhi attains the position of a queen in Dwarka after some time. (Bhakti-rasāmṛta-sindhuḥ 1.2.303)

**Translation of Srila Vishwanath Chakravarti Thakur’s commentary:** The term *yaḥ*, “he who”, is masculine, but is used here as a general term to denote male as well as female. Even after the greed for the desire to enjoy directly with Krishna has manifested, if one does not give up practices against one’s mood, thinking them to be prescribed in scripture and hence unfit for being given up, then one ends up in Dwarka and attains the status of being an associate of the queens. This is specified in the current verse.

The term *kevalenaiva* [*kevalena eva*] means such a devotee completely gives up [the path of *rāga*]. It is not that such a devotee gives up only certain external aspects of *rāga-bhakti* which are detrimental to one’s mood as a follower of the *vraja-vāsīs*, such as worshipping the queens, meditating on Dwarka, etc. Therefore the term “*eva*” has been added to “*kevalena*” to emphasize this fact. The *Amara-kośa* (3.2.204) says that when the term “*kevala*” is given a declension [as it is given here in this verse] it implies ‘completeness’.

Those who have a desire for tasting the *mādhurya-rasa* of Radha and Krishna in Vrindavan, but are performing a practice of *bhajana* according to *vidhi-mārga* consisting of chanting *nyāsa-mantras* and performing *mudrās*, etc., will not attain the service of Lord Rukminikanta in Dwarka, because they do not have that desire within them. But neither do they attain Radha Krishna in Vrindavan, since their *bhajana* practice was devoid of *rāga-mārga*. Instead, they attain Radha Krishna in a section of Vrindavan named Golok where *aiśvarya-jñāna* suitable to their *bhajana* done according to *vidhi-mārga* is prominent. They do not attain the Vrindavan full of pure *mādhurya-rasa*. The fact that this Golok is a section of Vrindavan is specified by our master, the respected Sri Rupa Goswami, in his *Stava-mālā*, in the verse describing the kidnapping of Nanda Maharaja:

*loko ramyaḥ ko 'pi vṛndāṭavīto  
nāsti kvāpīty aṅjasā bandhu-vargam  
vaikuṇṭham yaḥ suṣṭhu sandarśya bhūyo  
goṣṭham ninye pātu sa tvām mukundaḥ*

## PRAYING FOR SURRENDER TO RADHA

### From Srila Prabodhananda Sarasvatī’s Rādhā-rasa-sudhā-nidhiḥ (141)

*rādhā-nāma-sudhā-rasam rasayitum jihvāstu me vihvalā  
pādaḥ tat-pada-kāṅkṣitāsu caratām vṛndāṭavī-vithiṣu  
tat-karmaiva karaḥ karotu hṛdayam tasyāḥ padam dhyāyatām  
tad-bhāvotsavataḥ param bhavatu me tat-prāṇa-nāthe ratih*

May my tongue always remain extremely eager to taste the nectar of Sri Radhika’s name. May my feet always roam around in the pathways of the Vrindavan forest decorated with the marks of her feet. May my hands always engage in some service for her. May my heart meditate always on her feet. May my attachment for her beloved Krishna be only out of my multitude of devotional sentiments towards her. ॐ

— Translated by Hari Parshad Das from the Sanskrit available at Gaudiya Grantha Mandira (www.granthamandira.com).

Indeed, there is no abode more delightful than Vrindavan. Therefore, after properly showing Vaikuntha to his dear friends, Mukunda bought them back again to Vrindavan. May that Mukunda protect you all! (*Aṣṭādaśa-cchandaḥ*)

Here in this verse, Vaikuntha means Golok of Krishna. It is mentioned in the *Śrīmad Bhāgavatam* that Krishna showed his friends the Krishna-Vaikuntha (Golok) to make them aware of the superiority of Vrindavan's sweetness:

*darśayāmāsa lokam svaṁ gopānāṁ tamasah param  
te tu brahma-hradam nitā magnāḥ kṛṣṇena coddhṛtāḥ  
dadṛśur brahmaṇo lokam yatrākṛūro 'dhyagāt purā  
nandādayas tu taṁ dṛṣṭvā paramānanda-nirvṛtāḥ  
kṛṣṇam ca tatra cchandobhiḥ stūyamānam suvismitāḥ*

[Krishna] showed the *gopas* his own abode beyond the darkness of illusion. These *gopas* were taken by Krishna to the lake named Brahma Hrada, immersed in it, and then lifted back up again. Thus they saw the abode of the Supreme Brahman from the same location that Akrura had seen it previously. Nanda and others were extremely surprised and were overcome with supreme joy on seeing that abode where Krishna was being praised, surrounded by the personified Vedas. (*Śrīmad Bhāgavatam* 10.28.14, 16, 17)

Here, the term *brahmaṇo lokam* means Golok, the abode of the personified Supreme Brahman, Krishna. It does not mean the Vaikuntha of Lakshmi, because the term *lokam svaṁ*, “his own abode”, has been used, and Lakshmi's Vaikuntha does not have the quality of being Krishna's Vaikuntha. Moreover, this verse says that Krishna was being worshiped by the personified Vedas. This is something that is impossible in Lakshmi's Vaikuntha. Therefore, *brahmaṇo lokam* here means Golok. This is also the explanation given in the *Vaiṣṇava-toṣaṇī* commentary [on the *Śrīmad Bhāgavatam* by Srila Jiva Goswami].

The *Laghu-bhāgavatāmṛta* (1.5.498, 502) describes:

*yat tu goloka-nāma syāt tac ca gokula-vaibhavam  
tad-ātma-vaibhavatvaṁ ca tasya tan-mahimonnateḥ*

That which is known as Golok is nothing but an opulent-expansion of Gokul (Vrindavan). Due to this superiority, it is described in the scriptures as having a higher position.

In these verses [of *Laghu-bhāgavatāmṛta*], the term *tu*, “nothing but”, is used to denote “separate excellence”. The abode named Golok is an opulent expansion of

Gokul, which in turn is renowned for its great *mādhurya*, sweetness. The term *tad-ātma-vaibhavatvaṁ* implies that Golok is an opulent self-expansion of Gokul. How come? This is specified in the term *tan-mahimonnateḥ*, “due to it being more glorious”. The glories of Gokul are greater than that of Golok. This is described in the *Pātāla-khaṇḍa* of the *Padma Purāṇa*:

*aho madhupurī dhanyā vaikunṭhāc ca garīyasī  
dinam ekaṁ nivāsena harau bhaktiḥ prajāyate*

Oh! Glorious is that Mathura-mandala, superior to the Vaikuntha [named Golok]. By staying here for a single day, devotion to Hari manifests within a person. (*Padma Purāṇa*, quoted in *Laghu-bhāgavatāmṛta* 1.5.503)

In this verse, the term “Vaikuntha” means “Golok”. This is because this verse is a proof [given by Srila Rupa Goswami to support the claim made in the previous verse].

**[Translator's Note:** Now Srila Vishwanath Chakravarti Thakura returns back to discussing the original verse from the *Bhakti-rasāmṛta-sindhuḥ*].

The term *tadā*, “then”, means “after some time”, unlike the *rāgānugā* path in which one attains results very quickly.

**Translation of Sri Mukunda Goswami's commentary:** The term *riramsām* indicates a desire to enjoy with Nandanandan Krishna in order to give pleasure to him. By the term *suṣṭhu kurvan* it is indicated that such service [of giving him pleasure] is well performed through one's *siddha-deha*, spiritual body. The term *vidhi-mārgena* means that one only serves Krishna through the *sādhaka-deha*, practitioner's body.

The term *kevalena* means that such a devotee serves [only] through the *sādhaka-deha*, for if there is even a slight mixture of *rāgānugā* then [instead of becoming an associate of a queen in Dwarka] one becomes an associate of a queen in Mathura.

Thus, it is shown by this verse that even though one may have a particular desire, its attainment is only possible through a very specific [*rāgānugā*] *sādhana* practice.

**[Translator's Note:** Someone may ask, what is the proof that even after having a proper desire, attainment is only possible through a specific *sādhana*? Sri Mukunda Goswami quotes two verses in support.]

Just like it is given in the *Śrīmad Bhāgavatam*:

*yad-vāñchayā śrīr lalanācarat tapo  
vihāya kāmān su-ciraṁ dhṛta-vratā*

For attaining this type of perfection, the goddess of fortune, Lakshmi, performed austerities for a long time, giving up all other desires [but could not attain it]. (Śrīmad Bhāgavatam 10.16.36)

Also: *vāñchanti yad bhava-bhiyo munayo vayanī ca*

[Uddhava said:] This mood of pure love is hankered after by those sages afraid of material existence and by us devotees. (Śrīmad Bhāgavatam 10.47.58)

Through these examples, it is shown that in such cases, attainment of the goal [viz. pure conjugal love of Radha Krishna in Vrindavan] is not possible even if one has such a desire simply because the *sādhana* practice is not aligned with the *rāgānugā* path. ॐ

— Translated by Hari Parshad Das from the Sanskrit available at Gaudiya Grantha Mandira (www.granthamandira.com).

## A FLAG FOR RADHIKA

*From Srīla Kavi Karnapura's  
Alaṅkāra-kaustubha (7.60)*

The following verse is composed in the style known as *citra-kāvya*, which literally means, “picture-poem”. In this gender of Sanskrit poetry, which goes back at least 2,000 years, the verses are designed to be read in the form of a picture. For more information on this style, see Bindu issue 357. The following verse is in a sub-style of *citra-kāvya*, known as *patākā-bandha*, flag-shaped:



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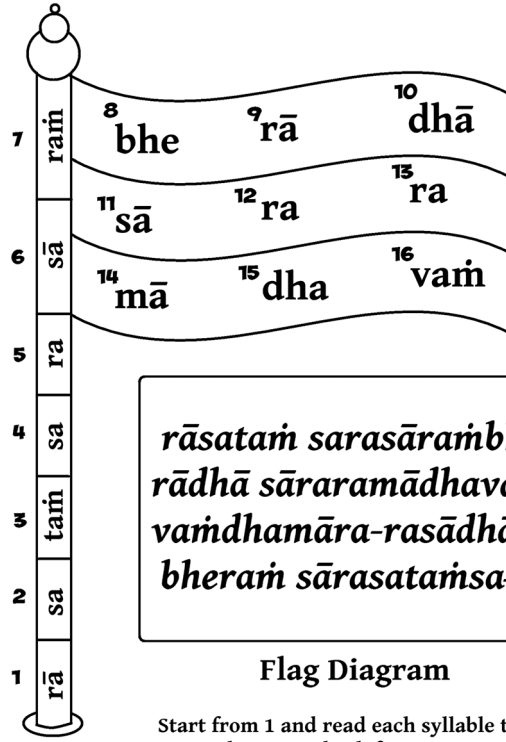
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Start from 1 and read each syllable till 16.  
Then trace back from 16 to 1.

*rāsatañ sarasārañbhe* — at the beautiful commencement of the *rāsa-līlā*.

*rādhā* — Srimati Radharani.

*sā-āra-ramādhavañ* — along with Krishna, the husband of Ramadevi.

*vañdhamāra* — who causes the destruction of all material bondage.

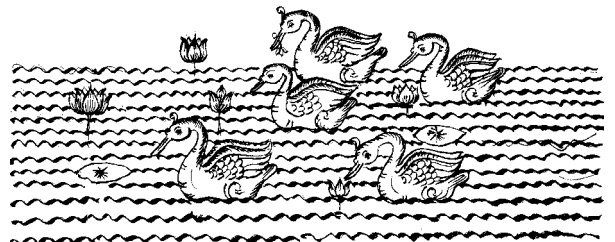
*rasādhārā-bhe* — and who enjoys the splendor of *rasa*.

*arañ* — quickly went along with.

*sārāsatañsa-rā* — she who defeats the beauty of the greatest lotus flowers.

**Translation:** At the beautiful commencement of the *rāsa-līlā*, Srimati Radharani, the *gopī* who defeats the beauty of the greatest of lotus flowers, quickly went along with Krishna, the husband of Ramadevi, who causes the destruction of all material bondage and who enjoys the splendor of *rasa*. ॐ

— Translated by Hari Parshad Das from *Alaṅkāra-kaustubha* of Srīla Kavi Karnapura Goswami with the commentary of Srī Lokanatha Goswami. Edited by Shivaprasad Bhattacharya. Varendra Research Society. Rajshahi, Bengal. December 1926.





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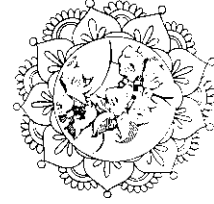
## Highlights

### • OUR CONTRIBUTION

*His Divine Grace A.C. Bhaktivedanta Swami Prabhupada*

### • FIFTEEN ESSENTIAL TRUTHS

*Srila Vishwanath Chakravarti Thakura's Bhāgavatāmṛta-kaṇikā*



## OUR CONTRIBUTION

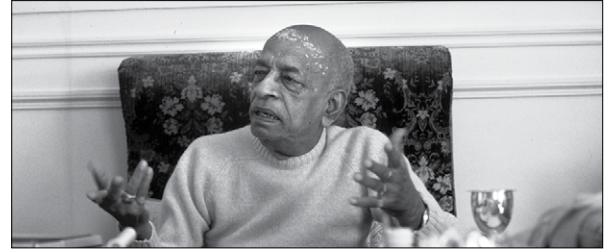
*His Divine Grace A. C.  
Bhaktivedanta Swami Prabhupada*

So far I am concerned, I don't take any credit, but I am confident that because I am presenting the Vedic knowledge as it is, without any adulteration, it is being effective. That is my contribution. Just like if you have got a right medicine and if you administer to a patient, you must be sure that he'll be cured. (Conversation with Prof. Kotovsky, 22 June 1971.)

We are giving a unique contribution with this book; a book which tells of the activities of God. There is no other book that has been authoritatively presented to the western world up till this time that has given so high a contribution. If persons will simply read this book or even look at the many pictures within, then this alone will bring immense spiritual benefit to their lives. (Letter to Shyamsundar Das, 31 July 1969.)

That is our contribution, Krishna consciousness. The whole world is plunged into darkness. They do not know what is life and what is the aim of life. That is a fact. Periodically they manufacture some ideas, and people will follow, and then it is failure, and again another revolution. The Russian philosophy is that periodically a revolution is required. That is also true to some extent. But why revolution? Take to the standard! They do not know what is the standard. (Conversation with Yogi Amrit Desai, 2 January 1977.)

That is our contribution. Nobody before me could introduce this deity worship in the Western countries, śrī-vigrahārādhana-nitya-nānā, and large-scale distribution of Indian cultural traditions. This is a new contribution. (Conversation, 27 May 1977.)



*His Divine Grace*

*A. C. Bhaktivedanta Swami Prabhupada*

The world is in a very precarious condition simply for lack of God consciousness. This should be our point of stressing, that we should revive this emphasis on God-consciousness everywhere in the world. That will be our contribution. (Letter to Jagadish Das, 2 May 1972.)

It takes some time, but if we stick to our principles and do not make any compromise, and push on in this way as I have given you instruction, it will never stop; it will go on. At least for ten thousand years it will go on. This movement is meant for these fourth class, fifth class, tenth class men. It is not that this movement is fourth class or fifth class. They are so fallen that they cannot be counted even as third or fourth class — they are tenth class of men. Deliver them. *Patita-pāvana-hetu tava avatāra* — Chaitanya Mahaprabhu's incarnation is for delivering these classes of men. Chaitanya Mahaprabhu never meant to start this movement for high class Brahmins, sages, or saintly persons — no. It was for all of the fallen. In Kali-yuga, everyone is fallen. Don't be disappointed. Go on, go on. (Conversation, 21 June 1976.)

## FIFTEEN ESSENTIAL TRUTHS

*Srila Vishwanath Chakravarti Thakura's  
Bhāgavatāmṛta-kaṇikā*

*Bṛhad-bhāgavatāmṛta extracts the essential nectar from Śrīmad Bhāgavatam. The Laghu-bhāgavatāmṛta*

condenses that nectar further. This composition further condenses the nectarean teachings of the Laghu-bhāgavatāmṛta in fifteen short points. It was composed by Srila Vishwanath Chakravarti Thakura for those who want to know the essential conclusions of the Laghu-bhāgavatāmṛta but have not studied Sanskrit grammar in detail. It can be easily memorized so that one always has a correct idea of the essential teachings of Srila Rupa Goswami.

1) As delineated in the *ŚrīBṛhad-bhāgavatāmṛta* and *Śrī Laghu-bhāgavatāmṛta*, the topmost personality of Godhead, with the greatest opulence and sweetness and who does not require support from any other form, is Sri Krishna, also known as *svayaṁ-rūpaḥ*.

2) Those forms of the Lord who have almost the same opulence, such as the Lord of Vaikuntha, are known as his *vilāsa* expansions. The forms such as Matsya and Kurma, who have still lesser opulence, are known as the *svāmśa* expansions of the *vilāsa* expansions.

3) Wherever a particular energy of the Lord manifests in a *jīva*, such as in the case of Vyasadeva, that *jīva* becomes known as a *śaktyāveśa* expansion.

4) Those expansions of the Lord that descend into this world are of three types — those responsible for the creation, *puruṣāvatāras*, those that control the material modes, *guṇāvatāras*, and those that perform various pastimes, *līlāvatāras*.

5) The first *puruṣāvatāra* is the creator of the sum total of all material elements. He is an expansion of Lord Sankarshan who lies down on the Karana Ocean and is the Lord of the material energy. The second *puruṣāvatāra* is the expansion of Lord Pradyumna who lies down on the Garbhodak Ocean, who is the supersoul of the entire creation, and who is the creator of Lord Brahma. The third *puruṣāvatāra* is the expansion of Lord Aniruddha who lies down on the Kshirodak Ocean and who is the supersoul of each atom.

6) Now the *guṇāvatāras*. The *guṇāvatāra* who maintains the universe through the mood of goodness is Lord Vishnu, the Lord residing on the Kshirodak Ocean.

Through the mode of passion the expansion named Brahma creates the material world. Brahma is born from the lotus arising from the navel of the second *puruṣāvatāra* lying down on the Garbhodak Ocean. In some ages, a sufficiently pious soul takes the position of Brahma. In that case, Brahma is known as a *śaktyāveśa* expansion due to the Lord's creative energy being present with that soul. In any case, due to being in constant contact with the mode of passion Brahma is never equal to Vishnu. In some ages, though,

Vishnu himself takes the position of Brahma. This is just like when sometimes Vishnu as Yajna takes up the position of Indra. In all these cases, there is equality between Vishnu and Brahma/Indra. The entire universal manifestation from the lowest planet up to the highest is the gross manifestation of Brahma's body and is also known as Brahma. The tiny soul who usually occupies the position of the creator is also known as Hiranyagarbha or Brahma. The supersoul of Brahma is the second *puruṣāvatāra* who lies down on the Garbhodak ocean.

Through the mode of ignorance (*tamo guṇa*) Shiva is the destroyer. Brahma born out of the lotus, who has the universe as his gross form and Hiranyagarbha as his subtle form, is the creator of this universe. Brahma is [in most *kalpas*] the Lord himself. In some *kalpas* he is a *jīva*. However, Sadashiva (the original manifestation of Lord Shiva in his eternal Kailash abode) is without the influence of any material modes and is a *vilāsa* expansion of Krishna. This Sadashiva is the origin of the Shiva of this material world. Therefore, he (Sadashiva) is superior to Lord Brahma and is similar to Lord Vishnu and belongs to a different category from the *jīvas*, because the *jīvas* are subject to control by the material modes.

7) The *līlāvatāras* are the four Kumaras, Narada, Varaha, Matsya, Yajna, Nara-Narayan, Kapil, Dattatreya, Hayagriva, Hamsa, Prishnigarbha, Rishabha, Prithu, Nrsimha, Kurma, Dhanvantari, Mohini, Vaman, Parashuram, Rama, Vyasadev, Balaram, Krishna, Buddha, Kalki, etc. They appear once in every *kalpa*.

8) Now the *manvantarāvatāras* — Yajna, Vibhu, Satyasena, Hari, Vaikunth, Ajit, Vaman, Sarvabhauma, Rishabha, Vishvaksen, Dharmasetu, Sudama, Yogeshwar and Brhadbhanu [who appear in every *manvantara*].

9) Now the *yugāvatāras* — *śukla* (white), *rakta* (red), *śyāma* (dark) and *kṛṣṇa* (black).

[**Translator's Note:** In his writings, Srila Jiva Goswami usually interprets the last one as *akṛṣṇa* (golden-colored Lord Chaitanya)].

10) [Another method of categorization]: Among all these, some are *āveśa* expansions, some are *prābhava* expansions, some are *vaibhava* expansions and some are *parāvastha* expansions.

[**Translator's Note:** *Āveśa* is an expansion in which Krishna has invested a particular aspect of his energies in a *jīva*. For example, Krishna's bhakti energy is invested in Narada. *Parāvastha* is when the Lord himself

Nrsimha is a *līlāvatāra*

comes to the earth. i.e. Krishna himself is *parāvastha*. *Prābhava* and *Vaibhava* are expansions who have lesser potencies than Krishna. *Vaibhava* exhibits higher potencies than *Prābhava*, but both of them are lesser than the original *parāvastha*, Krishna.]

11) The *āveśa* expansions are the Kumaras, Narada, and Prithu. The *prābhava* expansions are Mohini, Dhanvantari, Hamsa, Vyasadev, Dattatreya, and Shukla, etc. The *vaibhava* expansions exhibit energies superior to what is exhibited by the *prābhava* expansions, and they are Matsya, Kurma, Nara-Narayan, Varaha, Hayashirsha, Prishnigarbha, Balaram, and Yajna. Carrying even more energies are the *parāvastha* expansions such as, in increasing order of energies manifested, Nrsimha, Rama, and Krishna. Lord Krishna is the Supreme Lord himself and no other form can surpass him.

12) The four abodes of Krishna, in decreasing order of superiority are Vraja, Mathura, Dwarka and Goloka. Krishna is described as most complete in Vraja, and the same can be said of his family members and Baladeva. In Mathura he is described as more complete. In Dwarka, along with Pradyumna, Aniruddha, and family members, he is described as complete. In Goloka he can also be described as complete, for his pastimes in Goloka somewhat resemble the pastimes in Vraja. In these four abodes there is decreasing manifestation of sweetness and increasing manifestation of opulence.

13) The river Viraja contains many millions and millions of universes emanated from the pores of Mahavishnu. Above the border of the Viraja is the great spiritual world (*mahā-vaikuṇṭha-loka*). In its upper section is Goloka. There, Krishna, the Lord of Goloka and the performer of transcendental pastimes, resides along with his eternal family. The supersoul of the spiritual world, Vaikunthanath, is the *vilāsa* expansion of Krishna, and Brahman is an impersonal feature

of this expansion. The immediate second expansion of Krishna, the Lord of Goloka, is Baladev. Baladev's *vilāsa* expansion in *mahā-vaikuṇṭha* is Lord Sankarshan. Sankarshan partly manifests as Karanodakashayi Vishnu in the material world. The *vilāsa* expansion of Karanodakashayi Vishnu is Garbhodakashayi Vishnu, who is the supersoul of the universe and a part of Lord Pradyumna. The *vilāsa* expansion of Garbhodakashayi Vishnu is Kshirodakashayi Vishnu who is a part of Lord Aniruddha. The incarnations in the material world such as Matsya, Kurma, etc., are all *vilāsa* expansions of Garbhodakashayi Vishnu.

14) The sweetness increases sequentially in Dwarka, Mathura and Vrindavan due to the sequential increase of human-like pastimes in these places. These pastimes are of two types, manifest (*prakaṭa*) and unmanifest (*aprakaṭa*). Krishna's unlimited pastimes that take place with his various associates simultaneously as an infant, child, adolescent and youth are carried out through Krishna's unlimited *prakāśa* expansions in the spiritual world, and there they are known as *aprakaṭa* pastimes. When these pastimes become manifest in a particular universe by a particular *prakāśa* manifestation they are known as *prakaṭa* pastimes. The pastimes of arrival and departure from Vrindavan, Mathura and Dwarka are a special feature of the *prakaṭa* pastimes only.

The *prakaṭa* pastimes beginning from Krishna's birth and ending with the pastimes of the Yadus killing each other are manifested in sequence in each universe. The same Vrindavan, the same Mathura, and the same Dwarka are seen by the residents of the unlimited universes staying in the country known as Bharat in those universes. This is just like the sun situated in the universe manifests morning in one place, and when it is no longer morning in that place it then manifests morning in another place. In some places, the sun does not manifest a particular aspect [such as during an eclipse or when covered by a cloud]. In a similar way, Krishna situated in his eternal abode (Goloka) manifests his pastimes beginning from childhood in a particular universe and in some other universe he does not manifest them [but another incarnation appears]. In the *prakaṭa* pastimes, the pastimes of childhood, Krishna's birth, etc., are eternal [because they are always going on in some universe] and they are full of knowledge and bliss, but the ending pastimes such as the fratricidal war amongst the Yadus and the kidnapping of the queens of Dwarka are illusions created to hide the eternal nature of the other authentic pastimes [and to make Krishna appear a mere mortal to

the atheists]. These pastimes have not been accepted as true and worshipable by exalted personalities.

Even in the *prakaṭa* pastimes, only a few associates of Krishna are able to see the true jewel-studded form of Vrindavan while others do not. This is due to the desire of Krishna. When the *prakaṭa* pastimes in a universe end, some individuals by the strength of their devotional practices, and due to their extreme eagerness, are able to see these pastimes as if they are currently manifesting. Here too, their eagerness according to their respective desire should be understood to be the cause of them seeing such pastimes.

Thus, among all forms of Krishna, Vrajendranandana is the topmost, and among all abodes of Krishna, Gokula is the topmost. There are four types of *mādhurī*, sweetness, that exist exclusively in Vraja eternally — *prema-mādhurya*, sweetness of conjugal love, *līlā-mādhurya*, sweetness of the pastimes, *veṇu-mādhurya*, sweetness of the flute, and *śrī-vigraha-mādhurya*, sweetness of Krishna's beautiful form.

15) Now the primary devotees of the Lord:

*mārkaṇḍeyo 'mbarīśaś ca vasur vyāso vibhīṣaṇaḥ  
puṇḍarīko baliḥ śambhuḥ prahlādo viduro dhruvaḥ  
dālbyaḥ parāśaro bhiṣmo nāradaḍyāś ca vaiṣṇavaiḥ  
sevyo harir amī sevyā no ced āgaḥ param bhavet*

Just like Hari is worshiped by devotees such as Markandeya, Ambarish, Vasu, Vyasadev, Vibhishan,



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## श्री कृष्णकथामृतबिन्दु



Pundarik, Bali, Shambhu, Prahlad, Vidura, Dhruva, Dalbhya, Parashar, Bhishma, Narada, etc., similarly, these devotees are also worshipable for us. Not worshipping them becomes the cause of the topmost disaster.

Among all these devotees, Prahlada is the greatest. The Pandavas are greater than him. Some Yadavas are greater than them. Uddhava is better than those Yadavas. The damsels of Vraja are even better. And Sri Radhika is the best of them all.

*anadhīta-vyākaraṇaś caraṇa-pravaṇo harer jano yasmāt  
bhāgavatāmṛta-kaṇikā maṇi-kāñcanaṁ ivānususūta*

Those who have not studied Sanskrit grammar but are devoted to the feet of Hari, for them this *Bhāgavatāmṛta-kaṇikā* has been written. It is written according to the *maṇi-kāñcana-nyāya*.

[Translator's Note: *maṇi-kāñcana-nyāya* refers to the maxim of the pearl and gold. A necklace made only out of pearls looks very nice. A necklace made only out of gold also looks very nice. However, when a necklace is made combining both pearls and gold, its looks are beyond comparison. Thus, when two excellent objects combine to generate an extremely superior phenomenon, such combination is described as *maṇi-kāñcana-nyāya*. Thus, the author is stating that those who are devoted to Hari are glorious, like pearls, and that this composition of his, since it is based on the works of the previous acharyas, is also glorious, like gold. When the eager devotees come into contact with this composition, the combination is exceedingly glorious.]

— Translated by Hari Parshad Das from the Sanskrit available at Gaudiya Grantha Mandira ([www.granthamandira.com](http://www.granthamandira.com))



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## Highlights

- **IMPORTANCE OF HIGHER ASSOCIATION**  
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- **NOTES ON THE BHAGAVATA**  
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## IMPORTANCE OF HIGHER ASSOCIATION

*His Divine Grace A. C.  
Bhaktivedanta Swami Prabhupada*

A neophyte and an intermediate devotee should always be eager to hear from the *mahā-bhāgavata* and serve him in every respect. The neophyte and intermediate devotees can gradually rise to the platform of *uttama-adhikārī* and become first-class devotees. (Purport to Cc. madhya 16.74.)

The second-class devotee, even though he cannot support his position with *śāstric* reference, can gradually become a first-class devotee by studying the *śāstras* and associating with a first-class devotee. However, if the second-class devotee does not advance himself by associating with a first-class devotee, he makes no progress. There is no possibility that a first-class devotee will fall down, even though he may mix with non-devotees to preach. Conviction and faith gradually increase to make one an *uttama-adhikārī*, a first-class devotee. (Purport to Cc. madhya 22.71) 🙏



*His Divine Grace  
A. C. Bhaktivedanta Swami Prabhupada*



## NOTES ON THE BHAGAVATA

**Srila Thakur Bhaktivinode**

“Notes on the Bhāgavata” was compiled by Thakur Bhaktivinode in English. The following excerpts appear in the sub-section entitled “The Fruitless Reader and the Shallow Critic”.

1. We love to read a book that we never read before. We are anxious to gather whatever information is contained in it, but after such acquirement our curiosity stops. This mode of study prevails amongst a great number of readers who are great men in their own estimation as well as in the estimation of those who are of their own stamp. In fact, most readers are mere repositories of facts and statements made by other people. But this is not study. The student is to read the facts with a view to create, and not with the object of fruitless retention.

2. Students, like satellites, should reflect whatever light they receive from authors and not imprison the facts and thoughts.... Thought is progressive. The author’s thought must have progress in the reader in the shape of correction or development. He is the best critic who can show the further development of an old thought, but a mere denouncer is the enemy of progress. 🙏

— Found in the *Vaiṣṇava Folio Archives*. Compiled by Sri Narasingha Caitanya Matha. No date.

## RESPECT TO ALL

**Sri Srimad Gour Govinda Swami Maharaja**

One should be very, very careful. One should consider everyone to be a *vaiṣṇava* but oneself — “I am not a *vaiṣṇava*.”

*tṛṇād api su-nīcena taror iva sahiṣṇunā  
amāninā māna-dena kīrtanīyaḥ sadā hariḥ*

One who thinks himself lower than grass, who is more tolerant than a tree, and who does not expect personal honor but is always prepared to give all respect to others, can very easily always chant the holy name of the Lord. [Śikṣāṣṭaka 3.]

This is Mahāprabhu’s teaching. One should think, “All are superior to me, all are greater than me. I am the lowest of the low.” We should think, “Everyone is a *vaiṣṇava* except me. I am not a *vaiṣṇava*.” One who has developed *kṛṣṇa-prema* thinks:

## FIRE OF SEPARATION

**Srila Rupa Goswami’s**

**Bhakti-rasāmṛta-sindhu 3.3.116**

*aghasya jaṭharānalāt phaṇi-hradasya ca kṣveḍato  
davasya kavalād api tvam avitātra yeṣāṃ abhūḥ  
itas tritayato ’py atiprakāṣa-ghora-dhātī-dharāt  
katham na viraha-jvarād avasitān sakhīn adya naḥ*

[The cowherd boys address Krishna:] You protected us, your friends, from the digestive fire of the demon Agha’s stomach, from the fierce poison of the serpent Kaliya, and even from the consuming destruction of the forest fire. Then how come you don’t protect us now from the burning pain of separation from you, which is an even greater and more terrible assault than were these three?

— Translated by David L. Haberman. *The Bhakti-rasāmṛta-sindhu of Rūpa Gosvāmin*. Indira Gandhi National Centre for the Arts. New Delhi. 2003.





Unknown artist. Rajasthan reproduction

The wonderful land of Vrindavan

*premera svabhāva — yāhāṇ premera sambandha  
sei māne — 'kṛṣṇe mora nāhi prema-gandha'*

Wherever there is a relationship of love of Godhead, its natural symptom is that the devotee does not think himself a devotee. Instead, he always thinks that he has not even a drop of love for Krishna. [Cc. antya 20.28.]

Such a devotee says, “I have no touch of *prema* at all. I am such a rascal, such a stupid fellow. I am fallen and most degraded. I have not developed *prema* at all. I have no touch of *prema*.” Kaviraj Goswami says, *uttama hañā āpanāke māne tṛṇādharma* — “[The symptom of one who chants the Hare Krishna *mahā-mantra* is that] although he is very exalted, he thinks himself lower than the grass on the ground.” [Cc. antya 20.22.]

— From a lecture in Bhubaneswar. 25 September 1993.

(Refrain) When will the Lord be merciful to me?  
When will the noose of material desires around my  
neck be cut? When will I go to Vrindavan?

*e saṁsāre duḥkha-phala se ānande mahā-bala  
jāniyā yāiba sei sthāne  
saba duḥkha palāibe gaḍāgaḍi diba yabe  
rāsa-sthālī yamunā-puline*

The material world bears suffering as its only fruit. I shall go to a place where I know there is only intense bliss. Then all material sufferings will flee far away. I will go to the *rāsa*-dance arena on the Yamuna’s banks. There I will roll on the ground.

*kṛṣṇa-mūrti govardhana mahā-bhāgya daraśana  
mora kiye habe hena karma  
kṛṣṇera rādhikā yaiche śrī kuṇḍa tāhāra taiche  
kāya mane kabe habe māma*

## WHEN WILL I GO TO VRINDAVAN?

*The medieval Gaudiya poet*

*Sri Radhamohan Das*

*(Gurjarī-rāga)*

*kabe prabhura anugraha haba  
viṣaya-vāsanā-pāśa kabe mora habe nāśa  
kabe āmi vṛndāvane yāba*



Unknown artist. Basohli, Jammu and Kashmir



If I become fortunate I will see the deity of Krishna on Govardhan Hill. Will I be able to do that? When will my body, mind, and heart run to Radha Kund and Shyama Kund?



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*kuṇḍa-yuge snāna kari sei khāne yadi mari*  
*tabe bujhi mora haye gati*  
*tumi prabhu dayāmaya e rādhā-mohana kaya*  
*siddha kara ei ta kākuti*

I know the destination I will attain if I bathe in those two *kuṇḍas* (Radha Kund and Shyama Kund) and die in the place around them. Radhamohan Das says, “O Lord, You are very merciful. Please fulfill these pleading words of mine.”

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Unknown artist. From: <https://hdwallpapers.cat/>

### THE ANT AND THE MOON

#### From the *Subhāṣita-ratna-bhāṇḍāgāra*

*assajjanaḥ sajjana-saṅgi-saṅgāt*  
*karoti duḥsādhyaṁ apiha sādhyam*  
*puṣpāśrayāc chaṁbu-śiro 'dirūḍhā*  
*pipīlikā cumbati candra-bimbam*

By the association of great souls, even a rascal can achieve the impossible, just as an ant in association with a flower on the hair of Lord Shiva can perform the feat of touching the moon.

— Translated by Hari Parshad Das from *Subhāṣita-ratna-bhāṇḍāgāra*. 6<sup>th</sup> Edition, page 91, verse 25 (*sat-saṅgati-praśaṁsā*). Selected and arranged by Kashinatha Panduranga Parab. Revised by Wasudev Laxman Sastri Pansikar. Published at the Nirnay Sagar Press, Bombay. 1929 A.D.





# Sri Krishna Kathamrita Bindu

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## Highlights

- **AVOID NIYAMAGRAHA**

His Divine Grace A.C. Bhaktivedanta Swami Prabhupada

- **ONLY RADHARANI TRULY ENJOYS**

Sri Srimad Gour Govinda Swami Maharaja

- **PRAYING AFTER JAPA**

From the Hari-bhakti-vilāsa

- **THE TRANSFORMED DEBAUCHEE**

From the Bhakti-rasāmṛta-sindhuḥ

- **THE FAULT OF FAULT-FINDERS**

From the Nīti-śatakam of Bhartrihari



## AVOID NIYAMAGRAHA

His Divine Grace A. C.

**Bhaktivedanta Swami Prabhupada**

Niyamāgraha means simply sticking to the rituals. In our Hindu religion people are advised to observe certain ceremonies. In every religion the same system is there. They go to the temple, you go to church, and the Mohammedans, they go to mosque, and similarly there are different systems, but if one is simply sticking to the system without seeing, “How much progress I am making in my life?” then it is waste of time. That is called *niyamāgraha*, simply observing the rules. *Niyamāgraha* also means that you should not neglect the rules. You should not neglect the rules and regulations; at the same time you should not stick excessively to the rules and regulations. (Lecture in New York on 28 March 1966.)

*Niyamāgraha* means to stick too much to the rules and regulations. Suppose that in your faith or in my faith there are certain rules and regulations to be observed. Now if I go to some other place where the rules and regulations cannot be strictly observed and I still want to observe such rules and regulations, then my main business will suffer. So we should not stick too much to the rules and regulations. Rather, we should focus on our main business.

Just like, I am an Indian *sannyāsī* and I have come to your country. There are many rules and regulations in

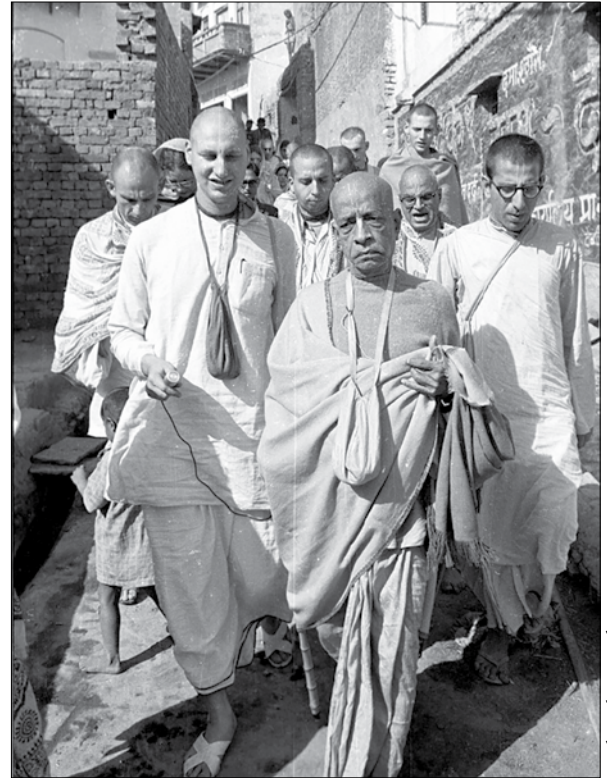


Photo by Gurudas

His Divine Grace A. C. Bhaktivedanta Swami Prabhupada performing parikramā in Vrindavan with disciples.

India which are different from your rules and regulations. If I stick to the rules and regulations of Indian conception, then it is impossible to remain here. I have to propagate this mission, Krishna consciousness.

I am not so attached to the rules and regulations. I am attached to the preaching work. So this *niyamāgraha* is also against Krishna consciousness.

*Niyamāgraha* also means that when you are in a convenient position you do not observe the rules and regulations. That is also against Krishna consciousness. (Lecture in New York on 8 August 1966.)

*Niyamāgraha* means not accepting the rules and regulations. Another meaning of *niyamāgraha* is to blindly follow the rules and regulations without knowing why. (Lecture in Los Angeles on 12 June 1972.)

Unknown artist. Mural at the Sriji Mandir in Barsana



## ONLY RADHARANI TRULY ENJOYS

### *Sri Srimad Gour Govinda Swami Maharaja*

Love for Krishna is only with Radharani. You can never find such love even in the society of *gopīs*. Therefore only Radharani enjoys:

*ei prema-dvāre nitya rādhikā ekali  
āmāra mādhyāmṛta āsvāde sakali* (Cc. ādi. 4.139)

Only Radhika completely tastes the ever fresh and new beauty of Krishna. No one else can do it. We cannot become Radha. We are maidservants, servant of the servant of the servant of Radharani or Krishna. Krishna thinks, “How eager Radharani is to enjoy my beauty!” Therefore he says:

*paraspara veṇu-gīte haraye cetana  
mora bhrame tamālere kare āliṅgana*

The flutelike murmur of the bamboos rubbing against one another steals Radharani’s consciousness, for she thinks it to be the sound of my flute. And she embraces a Tamal tree, mistaking it for me. (Cc. ādi. 4.251)

She embraces a Tamal tree, mistaking it for Krishna, and thinks, “I have gotten the embrace of Sri Krishna and now my life is fulfilled.” Thus she remains

immersed in pleasing Krishna, taking the Tamal tree in her arms. How eager she is! It is also further said:

*anukūla-vāte yadi pāya mora gandha  
uḍiyā paḍite cāhe, preme haya andha*

*tāmbūla-carvita yabe kare āsvādane  
ānanda-samudre ḍube, kichui nā jāne*

*āmāra saṅgame rādhā pāya ye ānanda  
śata-mukhe bali, tabu nā pāi tāra anta*

When a favorable breeze carries the fragrance of my body, she is blinded by love and tries to fly into that breeze. When she tastes the betel chewed by me, she merges into an ocean of joy and forgets everything else. Even with hundreds of mouths, I cannot express the transcendental pleasure she derives from my association. (Cc. ādi. 4.253)

Krishna says that only Radharani gets all these things and no one else. We cannot become Radha. We are ordinary persons. This is transcendental love, which cannot be expressed by material words.

— From a lecture, Bhubaneswar, 1989.

## PRAYING AFTER JAPA

### *From the Hari-bhakti-vilāsa (8.426–440)*

*arpitaṁ taṁ ca sañcintya svikṛtaṁ prabhuṅākhilam  
punaḥ stutvā yathā-śaktiḥ praṇamya prārthayed idam*

[After having chanted one’s *japa*, one should mentally offer it to the Lord.] Having thus offered one’s *japa*, one should mentally think that the Lord has accepted it. Thereafter, one should again offer prayers

## THE TRANSFORMED DEBAUCHEE

### *From the Bhakti-rasāmṛta-sindhuḥ (4.7.3)*

*pāṇḍityaṁ rata-hiṇḍakādhvani gato yaḥ kāmā-dikṣā-vratī  
kurvan pūrvam aśeṣa-śiḍga-nagarī sāmṛājya-caryāṁ abhūt  
citram so 'yam udīrayan hari-guṇān udbāṣpa-dṛṣṭir jano  
dṛṣṭe strī-vadane vikūṇita-mukho viṣṭabhya niṣṭhivati*

[This particular person] had attained great expertise in the ways of lust. He was earlier initiated into the rituals of lust and roamed about as an unrestrained debauchee in the unlimited alleyways of sex pleasure. How surprising that now that same person loudly sings the glories of Krishna, with his eyes full of tears, and if he happens to see the face of a woman [and thinks of sex] his face curls with disgust and he spits [at the thought].

— Translated by Hari Parshad Das from the Sanskrit available at the Gaudiya Grantha Mandira.

Unknown artist



Rupa and Sanatan Goswamis chant japa

according to one's capacity and then one should offer obeisances and recite the following verses. (426)

āgame—

mantra-hīnaṁ kriyā-hīnaṁ bhakti-hīnaṁ janārdana  
yat pūjitaṁ mayā deva paripūrṇaṁ tad astu me

From the āgama literature: Oh Lord! Whatever worship was performed by me, if it was devoid of proper *mantras*, rituals or devotion, then, O Janardan, please let it be complete! (427)

kiṁ ca—

yad dattaṁ bhakti-mātreṇa patraṁ puṣpaṁ phalaṁ jalaṁ  
āveditaṁ nivedyaṁ tu tad grhāṇānukampayā

Whatever has been offered by me through the process of *bhakti* — leaves, flowers, fruits, water — please accept them by your causeless mercy! (428)

vidhi-hīnaṁ mantra-hīnaṁ yat kiñcid upapāditaṁ  
kriyā-mantra-vihīnaṁ vā tat sarvaṁ kṣantam arhasi

If while offering such objects there has been any discrepancy in the rituals or in chanting the *mantras* or in both, then, O Lord, kindly excuse them! (429)

kiṁ ca—

ajñānād athavā jñānād aśubhaṁ yan mayā kṛtam  
kṣantam arhasi tat sarvaṁ dāsyenaiva grhāṇa mām

Moreover, whatever inauspicious acts have been performed by me knowingly or unknowingly, kindly forgive all those acts and accept me as your servant. (430)

sthitiḥ sevā gatir yātrā smṛtiś cintā stutir vacaḥ  
bhūyāt sarvātmanā viṣṇo madyaṁ tvayi ceṣṭitam

O Vishnu! Whether it be staying idle, being active, traveling, performing service to others, remembering, considering, praising or speaking — let all my acts always find refuge in you. (431)

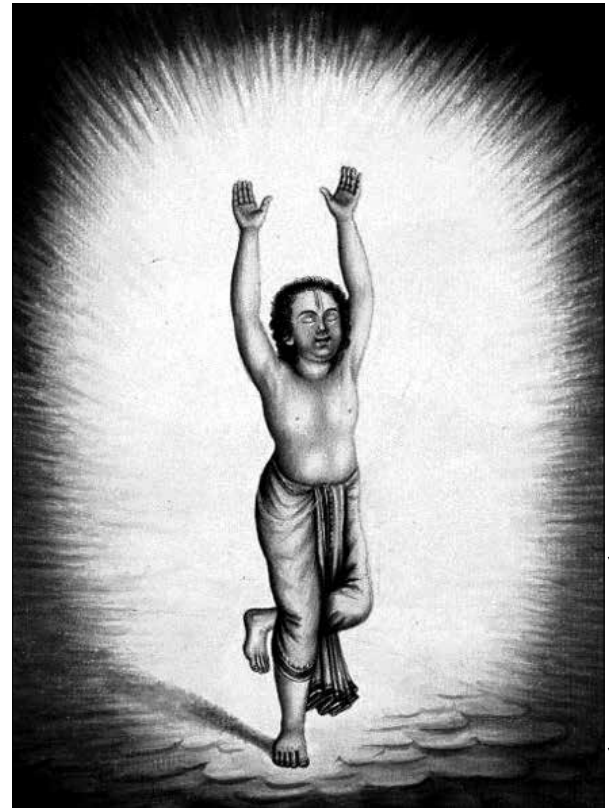
api ca—

kṛṣṇa rāma mukunda vāmana vāsudeva jagad-guro  
matsya kacchapa nārasimha varāha rāghava pāhi mām  
deva-dānava-nāradādi-vandya dayā-nidhe  
devakī-suta dehi me tava pāda-bhaktim acañcalām

One should also pray: “O Krishna! Balaram! Mukunda! Vaman! Vasudev! Jagadguru! Matsya! Kacchapa! Nrisimha! Varaha! Raghava! Please protect me! O Lord who is praised by demigods, demons and sages such as Narada! O ocean of mercy! O son of Devaki! Please grant me unflinching devotion to your feet.” (432 – 433)

śrī-viṣṇu-purāṇe-

nātha yoni-sahasreṣu yeṣu yeṣu vrajāmy aham  
teṣu teṣu acyutā bhaktir acyute 'stu sadā tvayi



Bhakti

Unknown artist. Patna, 19th c.

yā prītir avivekānām viṣayeṣv anapāyini  
tvām anusmarataḥ sā me hṛdayān nāpasarpatu

The Viṣṇu Purāṇa (1.20.18-19) describes: O Lord! In each of the thousands of births in which I must wander in this world, please let me have unwavering devotion unto you, the infallible Lord. (434 – 435)

pāṇḍava-gītāyām –  
kīṭṣu pakṣiṣu mṛgeṣu sarīrpeṣu  
rakṣaḥ-piśāca-manuṣeṣv api yatra tatra  
jātasya me bhavatu keśava te prasādāt  
tvayy eva bhaktir atulāvyabhicāriṇī ca

The pāṇḍava-gītā describes: “Whether it be among insects, birds, animals, reptiles, demons, ghosts or humans, wherever I am born, may it be, O Keshava, that by your mercy I receive undeviating and incomparable devotion to you.” (436)

pādme --  
yuvatinām yathā yūni yūnām ca yuvatau yathā  
mano 'bhiramate tadvan mano 'bhiramatām tvayi

The Padma Purāṇa describes: “Just as the minds of young boys are absorbed in thoughts of young girls and the minds of young girls are absorbed in the thoughts of young boys, similarly, O Lord, may my mind be absorbed in you!” (437)

athāparādha-kṣamāpaṇam  
tato 'parādhan śrī-kṛṣṇaṁ kṣamā-śīlaṁ kṣamāpayet  
sakāku kīrtayan ślokaṁ uttamān sāmpradāyikān



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## श्री कृष्णकथामृतबिन्दु

[Now, begging for forgiveness:] Thereafter, one should approach the deity of merciful Krishna and confess one's *aparādhas*. Then, in an imploring voice, one should recite prayers for forgiveness as received in one's *sampradāya*. (438)

tathā hi—  
aparādha-sahasrāṇi kriyante 'harniśaṁ mayā  
dāso 'ham iti mām matvā kṣamasva madhusūdana

[An example of such a prayer:] O Madhusudan! Thousands of offences are committed by me day and night. Considering me as your servant, please forgive me. (439)

kiṁ ca—  
pratijñā tava govinda na me bhaktaḥ praṇaśyati  
iti saṁsmṛtya saṁsmṛtya prāṇān saṁdhārayāmy aham

O Govinda! You have vowed, “My devotee will never perish!” Remembering this vow again and again, I am somehow sustaining my life. (440) ॥

— Translated by Hari Parshad Das from the Sanskrit available at the Gaudiya Grantha Mandira.

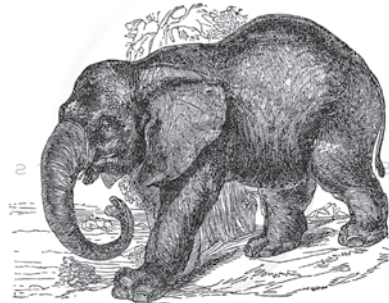
## THE FAULT OF FAULT-FINDERS

### From the Nīti-śatakam (54) of Bhartrihari

jāḍyaṁ hrīmati gaṇyate vrata-rucau dambhaḥ śucau kaitavaṁ  
śūre nirghṛṇatā munau vimatitā dainyaṁ priyālāpini  
tejasviny avaliptatā mukharatā vaktary aśaktiḥ sthīre  
tat ko nāma guṇo bhavet sa guṇinām yo durjanair nāṅkitāḥ

[Some people have a way of finding faults in everyone:] They perceive gentle behavior as weakness of character, they see a strict follower of rituals or vows as a proud pretender, an honest person as a hypocrite, a brave person as cruel, an introvert as a fool, a sweet talker as a sycophant, an influential person as haughty, an extrovert as overly talkative, and a peaceful sage as incompetent of material progress. Name one good quality that these rascals have not maligned with their fault-finding! ॥

— Translated by Hari Parshad Das from the Sanskrit available at the Gaudiya Grantha Mandira.





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## Highlights

- **OBSERVING URJA-VRATA**

*His Divine Grace A.C. Bhaktivedanta Swami Prabhupada*

- **TOLERATING GURU'S DISCIPLINE**

*Sri Srimad Gour Govinda Swami Maharaja*

- **CONTROLLING THE URGES**

*Srila Bhaktisiddhanta Saraswati Thakura*

- **EQUAL AND UNEQUAL EXCHANGES**

*From Srila Kavi Karnapura's Alaṅkāra-kaustubha*

- **DAMODARA'S GREATEST LOVE**

*From Srila Rupa Goswami's Padyāvalī*

- **I MEDITATE ON RADHA-DAMODARA**

*From Srila Rupa Goswami's Stava-mālā*



## OBSERVING URJA-VRATA

*His Divine Grace A. C.  
Bhaktivedanta Swami Prabhupada*

In Vrindavan we shall have Ūrja-vrata for one month. You also could observe Ūrja-vrata here from the next Ekādaśī, for one month. I have already instructed Karandhara to have a sky lamp and put a candle in the evening to the deity for one month. A small candle should be offered by each of you. (Departure talk, 5 October 1972.)

Another name for Krishna is Damodar. The Radha-Damodar Temple is there in Vrindavan, and I was staying there. Still I have my two rooms there. So Damodar month will begin on the 18th of this October. So from that day we'll observe Dāmodara-vrata for one month. The duty will be that in the evening you'll each offer a small candle before the deity and chant the Dāmodarāṣṭakam. This will be our Dāmodara-vrata. (Lecture on Śrīmad Bhāgavatam, 11 October 1974.)

## TOLERATING GURU'S DISCIPLINE

*Sri Srimad Gour Govinda Swami Maharaja*

It is the duty of the guru to inflict punishment on the disciple. The guru inflicts very severe discipline on the



*His Divine Grace A. C. Bhaktivedanta Swami*

disciple and the disciple's duty is to accept it gladly, ungrudgingly. Though the guru inflicts very severe discipline and punishment on his disciple, the disciple should not act in a way that will give distress to the guru.

In his heart, the disciple always offers respects to the guru. He always remembers the instructions of guru. Don't do anything that will give pain and displeasure to guru through your body, mind and speech, or through your life, through your wealth, through your intelligence, etc. One who follows this is a real disciple. He gets the mercy of guru and he gets the supreme perfection of life. ❀

— Excerpted from Vyāsa-pūjā speech, 17 September 1993.



Drawing by Anuradha Dasi

### CONTROLLING THE URGES Upadeśāmṛta-bhāṣā of Srila Bhaktisiddhanta Saraswati Thakur

This is Srila Bhaktisiddhanta's poetic commentary on the first verse of Srila Rupa Goswami's Upadeśāmṛta.

*kṛṣṇetara kathā vāga vega tānra nāma  
kāmera atṛpte krodha-vega mano dhāma*

Speaking topics other than Krishna constitutes the urge to speak. When material desires [and the other urges] are not satisfied, then the urge of anger takes shelter of the mind.

*susvādu bhojana-śīla jihvā-vega-dāsa  
atirikta-bhoktā yei udarete āśa*

One who runs after tasty food is a slave of the urge of the tongue. One who consumes too much is affected by the urge of the belly.

*yoṣitera bhr̥tya straiṇa kāmera kiṅkara  
upastha-vegera veśe kandarpa-tatpara*

The person who has accepted the slavery of women and is attached to them is subservient to lust. Under the control of the urge of the genitals, such a person is ever eager to satisfy Cupid.

*ei chaya vega yānra vaśe sadā raya  
se jana gosvāmī kare pṛthivī vijaya*

One who has these six urges under control is known as a gosvāmī. Such a person can win over the world. ❀

— Translated by Hari Parshad Das from *Śrī Upadeśāmṛta*, 7<sup>th</sup> Edition. Published by Mayapur Sri Chaitanya Math, Nadia, West Bengal. Edited by Srila Bhaktivilas Tirtha Goswami Maharaja, 2009.

### EQUAL AND UNEQUAL EXCHANGES

**From Srila Kavi Karnapur's  
Alaṅkāra-kaustubha (8.122 – 124)**

The Alaṅkāra-kaustubha of Srila Kavi Karnapur is a composition dedicated to the topic of ornamental language in Sanskrit poetics. Almost all examples used in the composition are Radha-Krishna centric. It comprehensively presents all the various aspects of poetics, from defining poetry itself, to explaining in detail the various types of ornamental language used, and to explaining hidden meanings in various poems. The three verses presented here give examples of the ornament known as parivṛttiḥ, exchange. A poetic description of an exchange of objects can elegantly impart information to the reader about the value of those objects.

*hārādibhiḥ santruṭitair nijāṅgād  
vibhūṣayāmāsa pataṅga-putrīm  
tasyāḥ sarojādibhir ātmano 'ṅgaṁ  
rādhāli-vargo jala-keli-kāle*

### DAMODARA'S GREATEST LOVE

**From Srila Rupa Goswami's Padyāvalī (191)**

*kelī-kalāsu kuśalā nagare murārera  
ābhīra-nīraja-dṛṣaḥ kati vā na santi  
rādhe tvayā mahad akāri tapo yad eṣa  
dāmodaras tvayī paraṁ paramānūrāgaḥ*

[Radhika's gopī friend says to her,] "In this village [of Vrindavan], Murari has many lotus-eyed damsels expert in the various arts of amorous love. Yet, I think that you have executed some great austerity [in your past life] because of which Damodar invests his greatest love in you."

— Translated by Hari Parshad Das from the Sanskrit available at the Gaudiya Grantha Mandira ([www.granthamandira.com](http://www.granthamandira.com)).



Unknown artist

Sri Sri Radha Krishna

**Translation:** While sporting in her waters, Radhika's friends decorated the Yamuna with ornaments such as necklaces that had fallen from their bodies, and in return accepted her flower decorations such as lotuses as their ornaments.

[**Translator's Note:** The *gopīs* happily give their ornaments to the Yamuna and accept the river flowers in exchange as equal in value.]

*ekā dadur nūpura-nāda-śobhām  
anyāḥ prayāṇa-krama-mantharatvam  
ābhira-bālā-kalahāṁsa-bālā  
samūhayoḥ kiñcana sakhyam āsīt*

**Translation:** A particular type of friendship exists between the *gopīs* and a herd of female swans. The former give the gift of the beauty of the sounds of their ankle bells to the latter, and the latter in return bestow the gift of a slow and graceful gait.

[**Translator's Note:** In many of their writings our *ācāryas* have compared the sound of the *gopī's* ankle-bells to the singing of swans. For example, Srila Krishnadas Kaviraj Goswami writes in his *Govinda-līlāmṛta* (2.101):

*kāṇḍī kalahaṁsālī svādhyāyādhyāpakau tathā  
bhātas tat-padayor nyastau nūpurau ratna-gopurau*



Unknown artist

Krishna decorates Radha's feet with anklebells

[Visakha] placed Radhika's ankle bells, that are teaching the swans in the Yamuna how to coo, and that are called Ratna Gopura, on her feet.

In this verse also, the author implies that the objects exchanged are of equal value, referred to as *sama-parivṛttiḥ*.]

*mano-rāgaṁ dattvā caraṇa-dala-rāgo mṛga-dṛśas  
tvayādatto vakṣaḥ-sthalam alati yaḥ kaustubha iva  
rasaṁ dattvā nītā tvad-adhara-putāneḥṣaṇam asau  
samarāṁ tvad-vaiddagdhyaṁ tad-avayava-vaiddagdhyaṁ api ca*

**Commentary by Srila Lokanath Goswami:** *he*

*kṛṣṇa! tvayā svīya-mano 'nurāgaṁ rādhāyai dattvā mṛga-dṛśas caraṇa-sambandhy aṅguli-dalānām yāvaka-rāga ādatto jagrhe. alati bhūṣayati. evaṁ tvad adhara-putāna svīya-tāmbūla-rasaṁ tasyā iḥṣaṇāya dattvā iḥṣaṇasya kajjala-rūpam asau svayaṁ jagrhe. atas tad-vaiddagdhyaṁ tavādhara-rūpāvayava-vaiddagdhyaṁ cānayoḥ sāmīyam eva jñeyaḥ.*

**Translation (according to the commentary):** [O Krishna!] Having given *rāga*, the love within your mind, to the mind of the doe-eyed Radhika, you have taken *rāga*, red-colored *mahāvara*, from her feet, and this *rāga* decorates and illuminates your chest exactly like the Kaustubha-jewel. Also, you have given the reddish betel-leaf *rasa* from your lips to her eyes [thus they appear red] and you have accepted the dark *kājala* from her eyes in turn as your bodily hue. Thus, the expertise of your lips and your self is exactly the same!



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## श्री कृष्णकथामृतबिन्दु

**[Translator's Note:** In this verse, it is clear that Krishna accepts the objects received from Sri Radha as having a much higher value than the objects he has given to Sri Radhika. Thus, the last line says that Krishna's lips and Krishna are very expert in making a profitable barter. This is an example of *asama-parivṛttiḥ*, the ornament of unequal exchange.]

— Translated by Hari Parshad Das from *Alaṅkāra-kaustubha* of Srila Kavi Karnapura Goswami with the commentary of Sri Lokanath Goswami. Edited by Shivaprasad Bhattacharya. Varendra Research Society. Rajshahi, Bengal. December 1926.



Unknown artist

## I MEDITATE ON RADHA-DAMODARA

*From Srila Rupa Goswami's Stava-mālā*

*aṅga-syāmalima-cchaṭābhīr abhito mandikṛtendīvaraṁ  
jādyam jāgūḍa-rociṣām vidadhataṁ paṭṭāmbarasya śrīyā  
vr̥ndāranya-vilāsinam hr̥di lasad-dāmābhīrāmodaram  
rādhā-skandha-niveśitojjvala-bhujam dhyāyema dāmodaram*

I meditate on Lord Damodar, whose dark bodily luster diminishes the splendor of blue lotus flowers, whose brilliant golden yellow *dhoti* makes the effulgence of *kuṅkuma* appear dull, who enjoys pastimes in the Vrindavan forest, on whose chest rests a brilliant garland of flowers, and whose splendid hand rests on the shoulder of Sri Radha.

— Translated by Hari Parshad Das from the Sanskrit available at the Gaudiya Grantha Mandira ([www.granthamandira.com](http://www.granthamandira.com)).



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## Highlights

### • PRAISING GURU IS NOT ENOUGH

His Divine Grace A.C. Bhaktivedanta Swami Prabhupada

### • UDDHAVA'S PRAYERS TO RADHA

Garga-saṁhitā



## PRAISING GURU IS NOT ENOUGH

His Divine Grace A. C.  
Bhaktivedanta Swami Prabhupada

You can eulogize your Guru Maharaja, but you have to learn it and face the public and be strong to defend yourself. That is success. Not just by praising your Guru Maharaja. That is not very difficult. Be victorious with the opposing elements. Then you will actually glorify your Guru Maharaja nicely. At home, you can praise your Guru Maharaja, and he will be satisfied, "Oh, my disciples are praising me!" That is good. Respectful. But you have to fight. Then your Guru Maharaja will be glorified. ॐ

— From a conversation in Sandau, 26 December 1975.



His Divine Grace A. C. Bhaktivedanta Swami

## UDDHAVA'S PRAYERS TO RADHA

Garga-saṁhitā 5.15.22-41

Coming to Vraja to deliver Krishna's messages to the beloved gopīs, Uddhava first offered the following prayers to Srimati Radharani.

śrī-uddhava uvaca  
sadāsti kṛṣṇaḥ paripūrṇa-devo  
rādhe sadā tvaṁ paripūrṇa-devī  
śrī-kṛṣṇacandraḥ kṛta-nitya-līlo  
līlāvatī tvaṁ kṛta-nitya-līlā

Sri Uddhava said: O Radha! Eternally Sri Krishna is the perfect Supreme Personality of Godhead and eternally you are his supreme goddess. Sri Krishna enjoys eternal transcendental pastimes, and you enjoy those pastimes with him. (22)

kṛṣṇo 'sti bhūmā tvam asīndirā sadā  
brahmāsti kṛṣṇas tvam asi svarā sadā  
kṛṣṇaḥ śivas tvaṁ ca śivā śivārtha  
viṣṇuḥ prabhus tvaṁ kila vaiṣṇavī parā

Eternally, Krishna is Lord Narayan and you are Goddess Lakshmi. Eternally, Krishna is Lord Brahma and you are Goddess Saraswati. Eternally, Krishna is Lord Shiva and you are Goddess Parvati. Eternally, Krishna is the auspicious Supreme Personality of Godhead and you are his greatest devotee. (23)

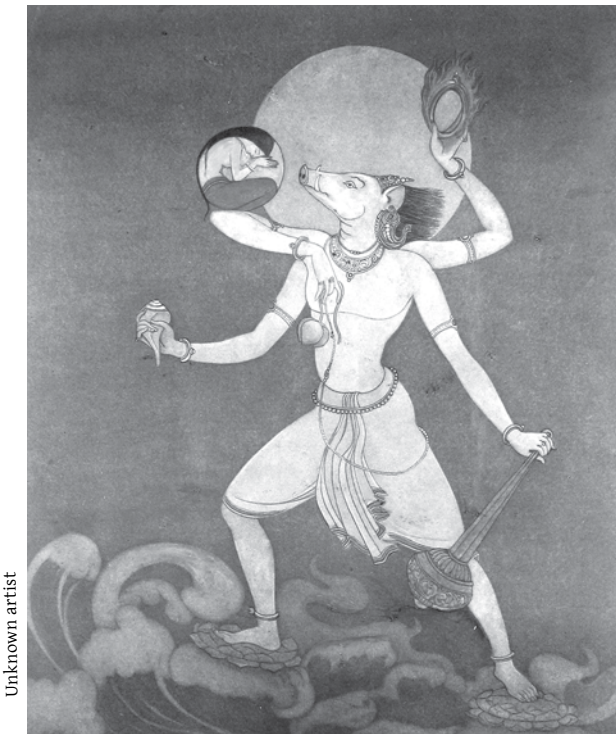
kaumāra-sargī harir ādi-devatā  
tvam eva hi jñānamayī smṛtiḥ śubhā  
layāmbhasā kṛḍana-tat-paro harir  
yajño varāho vasudhā tvam eva hi



Unknown artist

Krishna sent Uddhava to Vraja with messages for the gopīs

Krishna is the Supreme Personality of Godhead, the father of the four Kumaras, and you are the auspicious śruti-śāstra. Krishna is Yajna Varaha, who plays on the ocean of devastation, and you are the earth goddess. (24)



Unknown artist

Varaha lifts the earth

devarṣi-varyo manasā hariḥ svayaṁ  
tvam tatra sākṣan nija-hasta-vallakī  
nārāyaṇo dharma-suto nareṇa hi  
śantis tadā tvam jana-śānti-kāriṇī

Krishna is Narada, the best of divine sages and you are the vina in his hand. Krishna is Narayan Rishi, the son of Dharma and the companion of Nara, and you are Shanti, who brings peace to the living entities. (25)

kṛṣṇas tu sākṣāt kapilo mahāprabhuḥ  
siddhis tvam evāsi ca siddha-sevitā  
dattas tu kṛṣṇo 'sti mahā-muniśvaro  
rādhe sadā jñānamayī tvam eva hi

Krishna is Lord Kapila and you are the mystic perfections served by the Siddhas. O Radha! Krishna is Dattatreya, the king of the great sages, and eternally you are the perfection of transcendental knowledge. (26)

yajño haris tvam kila dakṣiṇā harir  
urukramas tvam hi sadā jayanty atah  
prṥhur yadā sarva-nṛpeśvaro harir  
arcis tadā tvam nṛpa-paṭṭa-kāminī



Unknown artist

Yajna Avatar

Krishna is Yajna and you are Daksina. Krishna is Urukrama and eternally you are Jayanti. When Krishna is Prithu, the master of all kings, you are beautiful Queen Archi. (27)

śaṅkhāsuraṁ hantum abhūd harir yadā  
matsyāvatāras tvam asi śrūtis tadā  
kurmo harir mandara-sindhu-manthane  
netrī-kṛtā tvam śubhadā hi vāsukī

When Krishna is Matsya and killing Sankhasura, you are the four Vedas. When, for the churning of the milk-ocean, Krishna is Kurma, you are Vasuki, the auspicious churning-rope. (28)

dhanvantariś carti-haro hariḥ paras  
tvam auśadhī divya-sudhāmayī śubhe  
śrī-kṛṣṇacandras tu babhūva mohiniḥ  
tvam mohiniḥ tatra jagad-vimohiniḥ

Illustration from Matsya Purāṇa, Mewar, c. 1840



Matsya kills the demon Sankhasura and rescues the Vedas

O beautiful one, when Krishna is Dhanvantari, the physician who cures all sufferings, you are his medicine of transcendental nectar. When Krishna is Mohini, you also are Mohini, the beautiful girl that bewilders all the worlds. (29)

harir nṛsinhas tu nṛsinha-līlayā  
līlā tadā tvaṁ nija-bhakta-vatsalā  
babhūva kṛṣṇas tu yadā hi vāmanaḥ  
kīrtis tadā tvaṁ nija-loka-kīrtitā

When Krishna is Nrisimha, you are his man-lion pastimes, pleasing to his devotees. When Krishna is Vamana, you are his fame, chanted by his devotees. (30)

harir yadā bhārgava-rūpa-dhṛk pumān  
dharā kuṭhārasya tadā tvaṁ eva hi  
śrī-kṛṣṇacandro raghu-vaṁśa-candramā  
yadā tadā tvaṁ janakasya nandinī

When Krishna is Parashuram, you are the sharpness of his ax. When Krishna is Rama, the moon of the Raghavas, you are Sita, the daughter of King Janak. (31)

śrī-śārṅga-dhanvā muni-bādarāyaṇo  
vedānta-kṛt tvaṁ kila veda-lakṣaṇā  
saṅkarṣaṇo mādharma eva vṛṣṇiṣu  
tvaṁ revatī brahma-bhavā samāsthitā

Rajasthani reproduction by Kailash Raj



With his ax, Parashuram cuts off the many arms of Kartavirya Arjuna

When Krishna, who holds the śārṅga bow, is the sage Vyas and writes the Vedānta-sūtra, you are that commentary on the Vedas. When Krishna is Balaram among the Vrishnis, you are Revati. (32)

buddho yadā kauṇapa-moha-kārako  
buddhis tadā tvaṁ jana-moha-kāriṇī  
kalkī yadā dharma-patir bhaviṣyati  
haris tadā tvaṁ suktir bhaviṣyati

When Krishna is Buddha, bewildering the atheists, you are the intelligence by which he bewilders them. When Krishna is Kalki, the master of religion, you are his pious deeds. (33)



Unknown artist

Parvati-Shiva and their son Ganesha. Ganga Devi is on Shiva's head

śrī-kṛṣṇacandro 'sti hi candra-maṇḍale  
rādhe sadā candra-mukhī candrikā  
śrī-kṛṣṇa-sūryo divi sūrya-maṇḍale  
sūrya-prabhā tvaṁ paridhī-pratiṣṭhitā

O moon-faced Radha! Sri Krishna is a moon, and eternally you are his moonlight. Sri Krishna is a sun, and eternally you are his sunlight. (34)

indraḥ sadāste kila yādavendras  
tatraiva rādhe tu śaci śacīśvari  
hiraṇya-retā hi hariḥ pareśvaro  
hetih sadā tvaṁ hi hiraṇmayī parā

Krishna, the king of the Yadavas, is Indra. O Radha! Eternally you are his saintly queen Sachi. Krishna is a fire, and eternally you are his splendid light. (35)

śrī-rāja-rājo hi virājate harir  
virājase tvaṁ tu nidhau nidhīśvarī

kṣīrāb̥dhi-rūpī tu haris tvaṁ eva hi  
taraṅgita-kṣauma-sitā taraṅgini

Krishna is Kuvera, and you are the queen of his treasury. Krishna is the ocean of milk, and you are the silk-white waves on that ocean. (36)

bibhṛad vapuḥ sarva-patir yadā yadā  
tadā tadā tvaṁ viditānurūpīnī  
jagan-mayo brahma-mayo hariḥ svayaṁ  
jagan-mayī brahma-mayī tvaṁ eva hi

Whatever Lord Krishna, the master of all, assumes as a form, you are the companion form. When he is the universal form or the impersonal Brahman, you are also the universal form or the impersonal Brahman. (37)

athaiva so 'yam vraja-rāja-nandano  
jātāsi rādhe vṛṣabhānu-nandini  
yābhyāṁ kṛtā sattva-mayī praśāntaye  
līlā-caritrair lalitādi-līlayā

O Radha! Most certainly he is the son of Vraja's king, so you are born as Vrishabhanu's daughter. With your charming pastimes you bring peace and happiness to your devotees. (38)

kṛṣṇaḥ svayaṁ brahma paraṁ purāṇo  
līlā tad-icchā-prakṛtis tvaṁ eva  
parasparam sandhita-vigrahābhyāṁ  
namo yuvābhyāṁ hari-rādhikābhyāṁ



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Unknown artist. Mithila style

Radha-Krishna are eternally one and different

Krishna is the perfect Supreme Personality of Godhead and you are his pastimes and the potency that fulfills his desires. I offer my respectful obeisances to you, Sri Sri Radha and Krishna, the Supreme, whose forms are eternal. (39)

grhāṇa patraṁ nija-nātha-dattaṁ  
śokaṁ paraṁ mā kuru rādhike tvaṁ  
hrasvena kālena vidhāya kāryaṁ  
tatrāgamiṣyāmi tad-ukta-vākyam

O Radhika! Please take this letter. Don't lament! Krishna said, "Soon I will finish my duties here. Then I will return." (40)

grhñidhvam adyaiva śatāni kṛṣṇa-  
dattāni patrāṇi su-maṅgalāni  
praty-arpitaṁ yūtha-śataṁ ca gopyaḥ  
kṛṣṇa-priyāṇāṁ vraja-sundariṇāṁ

Please also take these hundred very auspicious letters, one for each of the hundred groups of beautiful girls in Vraja! (41)

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— Śrī Garga-saṁhita. Sanskrit with Bengali translation. Sri Chaitanya Saraswat Math. Nabadwip, West Bengal, India. 2002.



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*His Divine Grace A.C. Bhaktivedanta Swami Prabhupada*

- **FIRM FAITH IN GURU**

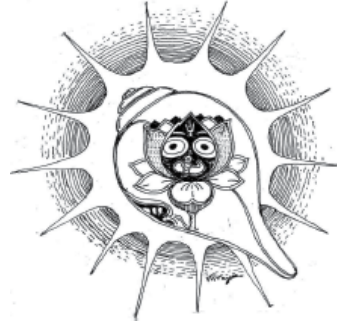
*Srila Bhaktisiddhanta Saraswati Thakur Prabhupada*

- **THE BRANCH AND THE MOON**

*Sri Srimad Gour Govinda Swami Maharaja*

- **THE REAL MEANING OF SEVAKA**

*Prema Das*



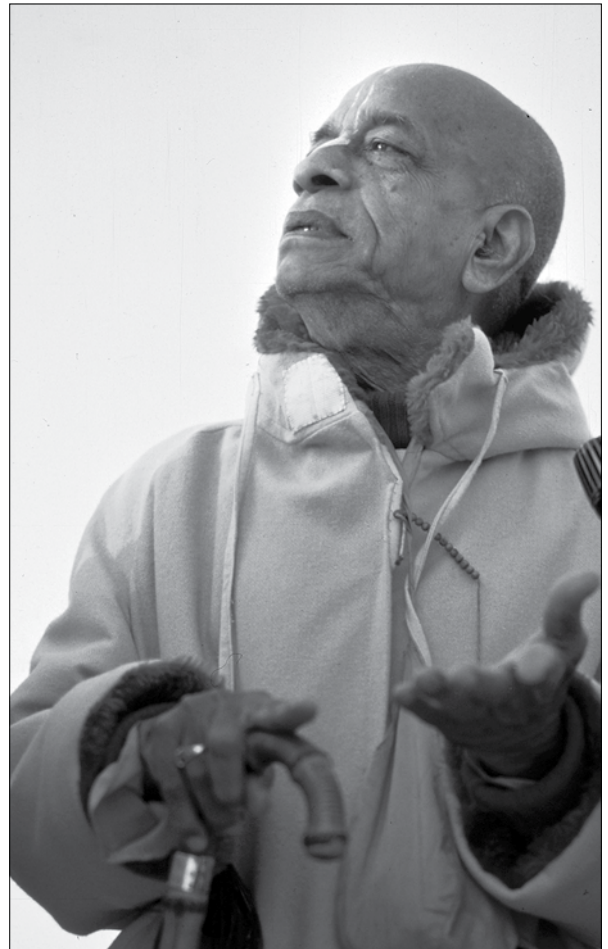
## THE GOPIS' LUST FOR KRISHNA

*His Divine Grace A. C.  
Bhaktivedanta Swami Prabhupada*

The *gopīs* were village girls. They had no understanding of what is God, and who is Krishna, but they became very lusty for Krishna. Chaitanya Mahaprabhu recommended, *ramyā kācid upāsānā vrajavadhū-vargeṇa yā kalpitā* — “There is no better type of worship than what was conceived by the *gopīs*.”

Their strong desire was, “How we shall get Krishna?” That was their thought, day and night. That’s all. The central point was Krishna. I have already explained that Krishna was going to the pasturing ground while the *gopīs* stayed at home. They were thinking, “Krishna’s feet are so soft and so delicate that we dare not take his feet on our breasts, but now he is walking in the pasturing grounds without any shoes, and the stones are pricking his feet. How much pain he must be feeling!” Thinking like this, they fainted. This is Krishna consciousness. So therefore Chaitanya Mahaprabhu recommended the *gopīs*’ path of worship. These *gopīs* were not educated. Village girls — who is giving them education? They are not Ph.D.’s, but still they have a strong desire for Krishna. (Lecture in New York, 12 July 1976.)

The *gopīs* came with lust and became purified through Krishna’s association. The *gopīs* are actually *nitya-siddha*, ever-liberated expansions of Krishna’s internal energy. But, apparently, they left their fathers and husbands



*His Divine Grace A. C. Bhaktivedanta Swami*

and came to Krishna. From the Vedic point of view it is wrong. A young girl cannot go to a young man,

giving up the protection of her father, brother, etc. But they did it, and because it was related with Krishna they became purified. That means that in any way if one comes in contact with Krishna one becomes purified, even though one is sinful. That is the benefit of Krishna consciousness. The sun is never infected. Rather, the infected area of our body becomes sterilized by contacting sunshine. This is the process. (Room Conversation in New Delhi, 2 November 1973.) ❧

## FIRM FAITH IN GURU

**Srila Bhaktisiddhanta  
Saraswati Thakur Prabhupada**

**Question:** What kind of firm faith should we have in the lotus feet of Sri Gurudeva?

**Srila Prabhupada:** A true disciple knows his gurudeva to be someone who is extremely dear to Krishna, who is sent by Krishna, and who is the servitor lord, *sevaka-bhagavān*. A sincere disciple has the same devotion for his gurudeva that he has for the Supreme Lord. And he worships and serves him the same way. Those who do not serve their gurudeva this way fall from their position as a disciple. No one can chant the holy name purely unless they see gurudeva as non-different from Krishna, as Krishna's manifestation.

I shall serve Sri Sri Guru and Gauranga with simplicity and sincerity under the guidance of gurudeva. My gurudeva has the words of the Supreme Lord, and I will be obedient to that word in the proper way. I will not disrespect my gurudeva under the influence of anyone in this world. If I have to become proud, if I have to become a beast, if I have to go to hell by carrying out the order of gurudeva, who is sent by Krishna, then I want to sign a contract to go to hell for all eternity. I will not listen to anything anybody says, other than the order of my gurudeva. By the power that has come to me from the lotus feet of gurudeva, I will throw out all other currents of consciousness of the world with a punch of my fist. If I throw a particle of dust from the pollen of the lotus feet of my gurudeva then millions of people of this world will be delivered. There is no scholarship nor any good concept in the fourteen worlds that is heavier than a particle of dust from the lotus feet of my gurudeva.

A true disciple will have this kind of firm faith and determination. ❧

— Excerpted from *Prabhupada Saraswati Thakur*. Mandala Publishing Group. Eugene, Oregon. 1997.

## THE BRANCH AND THE MOON

**Sri Srimad Gour Govinda Swami Maharaja**

There is a logic called *śākhā-candra-nyāya*. *Śākhā* means the branch of a tree and *candra* means moon. Sometimes a child cries, so what does the mother do? The mother says, “Don't you see the moon there? It looks like a very effulgent silver plate. Don't you want to have it?”

Then the child says, “Yes, mother! Where is it? Where is it?”

Don't you see it? It's in the sky.” The full moon is very beautiful but it cannot be seen because the branches of some tree are obstructing the vision. So the mother says, “Look at this tree. Look at that big branch there. She points to the tree's branch and thus indicates the moon. By pointing out the tree's branch, the mother shows the moon to the child. Similarly, by speaking to Arjuna, Krishna is speaking to the entire mankind. This is the application of *śākhā-candra-nyāya* in *vaiṣṇava* philosophy. ❧

— From a lecture in Belgium, 31 July 1994.

## THE REAL MEANING OF “SEVAKA”

**The Gauḍīya poet Prema Das**

*Prema Das (c. 1712 AD) is better known by his pen name Premananda Das. He was the author of the famous Varṇī-śikṣā, a book that describes the life of Mahāprabhu's associate Sri Vamsi-vadana. Prema Das was born in the village Kuliya, near Nabadwip. He was a disciple of Hari Goswami, a devotee in the line of Lord Nityananda Prabhu's wife, Jahnava Devi. When he was sixteen years old he left home and went to Vraja where he became a cook for Govindaji, the deity of Srila Rupa Goswami. Although Prema Das was an exalted vaiṣṇava and a talented poet, his poems are not so well known. Prema Das also wrote Caitanya-candrodaya-kaumudī, a Bengali metrical version of the Caitanya-candrodaya-nāṭakam of Srila Kavi Karnapur.*

*re mana, tumi ki bhāṇḍāma kara*

*sevaka hañāchi, āśraya kairāchi, kise e garaba dhara*

O mind, what kind of deceitfulness are you practicing? [Now you are considering:] “I am a *sevaka* (servant).” “I have taken shelter.” Why are you carrying this pride?

*sevaka baliyā e tina ākhara, tina tinaṭi kāma*

*tā yadi nā kara kimata ācara, se kise sevaka nāma*

The three syllables in “*se-va-ka*” indicate three words. Oh mind! If you do not follow this behavior, then what kind of *sevaka* are you?



Unknown artist

Prema-nāma saṅkīrtana of Sri Chaitanya Mahāprabhu and his associates

*“se” ākhara kare, guru sevā sadā, svikāra gurura vāk  
tā chāḍi sevilī, strī-bāk pālī, “se” ghucī rahila “vaka”*

Oh mind! The syllable “se” indicates that you should always do service to guru according to his instruction. But you gave up gurudeva’s instruction to follow the wife’s instructions. Therefore in the word “sevaka” the first syllable “se” is gone and “va-ka” is left.

*vaiṣṇava sahite, vāsudeva bhaja, phukāri kahiche “va”  
tāhā nā sunīli, asate majīli, “va” chāḍi rahila “ka”*

“Va” means that in the association of vaiṣṇavas you should worship Vāsudev. But never hearing that instruction, O mind, you became absorbed in what is mundane. Thus “va” disappeared, leaving “ka”.

*“ka” bale kahanā, kṛṣṇera caritra, śravaṇa kīrtana dhyāna  
tāvalī kakhana, saṁsāre magana, “ka” gela kariyā māna*

“Ka” means reciting Krishna’s pastimes, hearing topics about Krishna, doing kṛṣṇa-kīrtana, and meditating on Krishna. Ignoring that, O mind, absorbed in worldly affairs, “ka” also is no longer to be found.

*eke eke dekha, tinei chāḍila, vasati ha-ila khāli  
kahe premānanda, te yama kiṅkara hāte bājāiche tāli*

One by one you gave up these three things and nothing of “se-va-ka” remained. Premananda Das says that now the servants of Yamaraja are clapping their hands in joy.

### Notes

In this song, the poet Premananda Das is speaking as a householder who is talking to his mind. He says, *re mana*, “Oh mind what kind of deceit are you practicing? Why are you proudly thinking yourself a servant, a person who has taken shelter?”

In the fourth stanza, Premananda Das emphasizes the importance of vaiṣṇava association and gives some clue as to how to practice that association. When instructing his disciple Narottam Das Thakur about the process of obtaining the holy name, Srila Lokanath Goswami made a similar point, saying:

*harināma sādhibā guru-saṅge thāki sadā  
vaiṣṇavera saṅge lobha kariba sarvathā*

To acquire the holy name, a disciple should always remain close to the guru and constantly seek out the association of vaiṣṇavas. (*Prema-vilāsa* 11.105)

In other words, as also indicated in this song by Premananda Das, if one wants to truly chant the holy name they have to always remain close to their guru, by chanting in association with devotees. As Jagadananda Pandit writes in *Prema-vivarta* (7.1) *asādhū-saṅgete bhāi nāma nāhi haya* — “The holy name doesn’t arise in the association of non-devotees.”

Seeing that the *Manaḥ Śikṣā* of Premananda Das was no longer commonly available, Sri Jagadbandhu Bhadra reprinted the book and also wrote short notes on many of the songs. As an explanation for this song he cited the following verses from *Śrī Caitanya-caritāmṛta*:

*nijendriya-sukha-vāñchā nāhi gopikāra*  
*kṛṣṇe sukha dite kare saṅgama-vihāra*

“Among the *gopīs*, there is not a pinch of desire for sense gratification. Their only desire is to give pleasure to Krishna, and this is why they mingle with him and enjoy with him. (Cc. *madhya* 8.218)

*ātma-sukha-duḥkhe gopīra nāhika vicāra*  
*kṛṣṇa-sukha-hetu ceṣṭā mano-vyavahāra*

The *gopīs* do not care for their own pleasures or pains. All their physical and mental activities are directed toward offering enjoyment to Lord Krishna.

*kṛṣṇa lāgi’ āra saba kare parityāga*  
*kṛṣṇa-sukha-hetu kare śuddha anurāga*

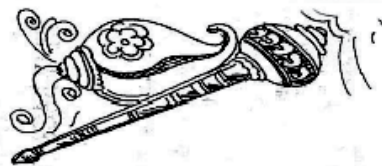


Unknown artist.

They renounced everything for Krishna. They have pure attachment to giving Krishna pleasure. (Cc. *ādi* 4.174-175). — Translation and notes: Pradyumna Das, and MD.

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## Highlights

### • HEALTH COMES FIRST

His Divine Grace A.C. Bhaktivedanta Swami Prabhupada

### • DEVOTIONAL ALLITERATION

Various Authors



## HEALTH COMES FIRST

**His Divine Grace A. C.  
Bhaktivedanta Swami Prabhupada**

The first thing is that you must feel well. In whatever condition you are, you should feel well, because if you fall sick, everything will be topsy-turvy. And what you require to be in good health, you know better than anyone else. That is your first business, and your second business is to organize sales in the stores, because the organization of sales in stores will determine our future publications. ॐ

— Letter to Brahmananda, 15 May 1969.

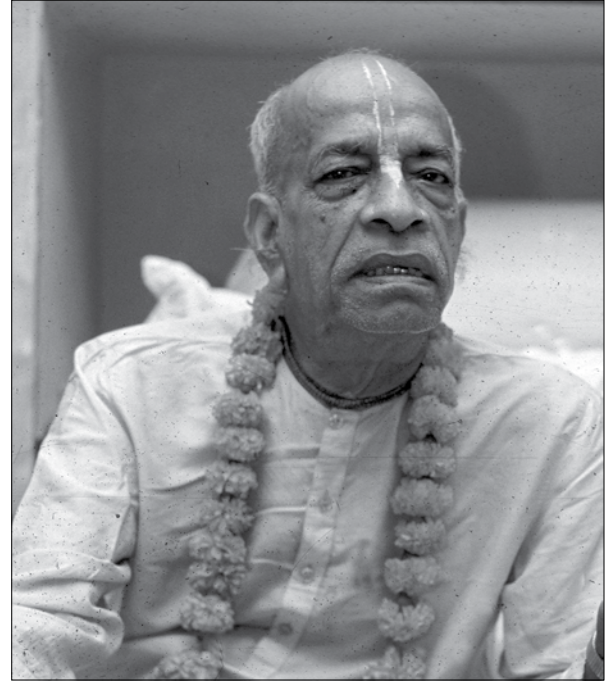
## DEVOTIONAL ALLITERATION

**Various Authors**

From time immemorial, Sanskrit poets have been using a variety of *alaṅkāras*, literary ornaments, to decorate their poetry. One commonly used ornament is *anuprāsa*. The closest English equivalent for this term is “alliteration”, or the occurrence of the same letter or sound at the beginning of adjacent or closely connected words. *Anuprāsa* has been frequently employed by various Gauḍīya ācāryas in their prayers to Sri Sri Radha and Krishna. A brief perusal of the use of *anuprāsa* in their writings may grant us a window into their devotional genius.

Srila Baladeva Vidyabhushan writes in his *Kāvya-kaustubha* (9.3) and *Sāhitya-kaumudī* (9.1): *varṇa-sāmyam anuprāsaḥ* — “*Anuprāsa* is similarity of syllables [in a poem or verse].”

Srila Jiva Goswami describes in his *Bhakti-rasāmṛta-śeṣa* (4.3): *anuprāsaḥ śabda-sāmyaṁ vaiśāmye 'pi svarasya yat* — “*Anuprāsa* is the similarity of syllables, and it can



His Divine Grace A. C. Bhaktivedanta Swami

occur even if the vowels in the syllables are different.” In other words, *anuprāsa* can occur even if a consonant, and not a whole syllable, is repeated in a word or a phrase.

Srila Kavi Karnapur gives an all-encompassing definition in the *Alaṅkāra-kaustubha* (7.2): *anuprāsyata ity arthe 'nuprāso varṇa-sāmyataḥ* — “*Anuprāsa* is the literary ornament formed when similar sounding syllables are repeatedly (*anu*) and excellently (*pra*) arranged (*āsa*).”

These authors categorize *anuprāsa* into two main categories: *cheka-anuprāsa*, which is when various sets of alphabets are repeated only once, and *vr̥tti-anuprāsa*, when an alphabet or a set of alphabets is repeated multiple times.

**Cheka-anuprāsa:** All three authors agree that a *cheka-anuprāsa* is when various individual sets of alphabets are repeated only once in a verse or poem. Srila Jiva Goswami says that the term *cheka* also means expert, because in this type of *anuprāsa*, the poet is expert enough to ensure that the various sets of alphabets repeat only once. Srila Kavi Karnapura gives an example in the *Alaṅkāra-kaustubha* (7.4):

*dhāmaṁ śyāmam idaṁ śrīdaṁ jagato 'viratodayam  
dhyeyam geyam ca sarveṣāṁ dṛṣoḥ prema yaśomaya*

This abode of constantly increasing dark beauty (Krishna) bestows good fortune on the entire world. He is fame personified, the object of meditation and singing for everyone, and the abode of love for everyone's eyes.

In this verse, we can hear a single repetition of “āmaṁ” in *dhāmaṁ* and *śyāmam*, a single repetition of “daṁ” in *idaṁ* and *śrīdaṁ* and a single repetition of “eyam” in *dhyeyam* and *geyam*. Thus, this verse is an example of *cheka-anuprāsa*. The repetition of “to” in *jagato 'viratodayam* is not considered to be *cheka-anuprāsa* because there is more than one syllable between both instances and the *cheka-anuprāsa* loses its strength if more than one syllable is present between repetitions.

Srila Kavi Karnapur gives another example:

*anaṅga-maṅgalārambhe sambhedaḥ sveda-kampayoh  
śaṅke paṅkerūha-dṛṣo na rasyānanda-mattatā*

[Seeing Sri Radhika and Krishna's amorous pastimes through a peephole, one *sakhī* says to another], “In the very beginning of the love-sport, I see perspiration and quivering on her body. I think that this love-session of the lotus-eyed Radhika will not be much pleasing [to Krishna] due to her extreme ecstasy.”

In this example, “ṅga” has been repeated once in *anaṅga-maṅgalārambhe*, “mbhe” has been repeated in *maṅgalārambhe sambhedaḥ*, and “aṅke” has been repeated in *śaṅke paṅkerūha*.

Another example is given by Srila Baladeva Vidyabhushan in his *Sāhitya-kaumudī* (9.1):

*jahāra hariṇākṣīyaṁ kundendu-madhura-smitaiḥ  
kuṇḍalajjvala-gaṇḍa-śrīr vidayaṁ hṛdayaṁ mama*

[Krishna says], “This cruel, doe-eyed beauty (Radhika), whose cheeks are radiant with brilliant earrings, has stolen my heart with her charming smile resembling the color of the *kunda* flower and the moon.”

In this verse, the “h” and “r” have been repeated once in *jahāra hariṇākṣīyaṁ*, “nd” has been repeated once in the term *kundendu*, and “dayam” has been repeated once in *vidayaṁ hṛdayam*.

**Vṛtti-anuprāsa:** All three authors agree that a *vṛtti-anuprāsa* occurs when a single alphabet or a



Painting by R. G. Clonker. Clonker Art Studio, Bombay. German Lithograph. c. 1930



Painting by D. Bannerjee. Sree Hara Printing Press, Kolkata.

*Mohana-mādhurī — the mystifying sweetness of the divine couple*

set of alphabets is repeated various times. Srila Kavi Karnapur gives an example of such repetitions of a single alphabet as well as multiple alphabets in the *Alaṅkāra-kaustubha* (7.6):

*dhāma-śyāmalam uddāmam kāma-koṭi-manoharam  
dhyeyam geyam samāstheyam samāneyam ca mānase*

This abode of dark-beauty (Krishna) has an unrestrained behavior, and is as attractive as millions of cupids combined. His form is fit to be meditated on, sung about, protected, and worshiped within the heart.

In this verse, “m” is repeated several times in the first line, and “yam” is repeated several times in the second line.

An extreme example of *ṛtti-anuprāsa* is seen in the repetition of a single alphabet in the *Sarasvatī-kaṇṭhābharaṇa* (2.65) of King Bhoja as follows:

*rāmābhiṣeke mada-vihvalāyāḥ  
hastāccyuto hema-ghaṭas taruṇyāḥ  
sopānam āsādy cakāra śabdān  
ṭha-ṭhaṇ ṭha-ṭhaṇ ṭhaṇ ṭha-ṭha-ṭhaṇ ṭha-ṭhaṇ ṭhaḥ*

During Lord Rama’s coronation, while he was being bathed, the golden vessel holding water fell from the hand of the maidservant-girl who was swooning in ecstasy. Falling on the stairs, the vessel made a sound “ṭha-ṭhaṇ...”.

Srila Kavi Karnapur says that *ṛtti-anuprāsa* can reflect sweetness or harshness of sound depending on the syllables selected for repetition. An example of sweet-sounding *ṛtti-anuprāsa* is given in the *Alaṅkāra-kaustubha* (7.8):

*anaṅga-saṅga-rāsaṅge bhaṅgim eva sa jaṅgamah  
saṅgī-taraṅgī tanvaṅgī-saṅgī rāsaṅgato hariḥ*

Hari has entered into the *rāsa-līlā* along with various slim-waisted *gopīs*. In the various love-sports that are taking place in this *līlā*, it appears as if crookedness personified in the form of Krishna is moving around, making love to these *gopīs*.

In this example, the constant repetition of “aṅg” sounds sweet to our ears.

Some alphabets create a harsh sound in *ṛtti-anuprāsa*. An example is given in the *Alaṅkāra-kaustubha* (7.9):

*uddaṇḍa-kāma-kaṇḍūla-bāhu-maṇḍala-caṇḍimā  
śrī-khaṇḍa-piṇḍa-hiṇḍīra-puṇḍarīka-yaśo hariḥ*

The attractive effulgence of his arms generates an uncontrollable lusty sensation. At the same time, his fame is as brilliant and spotless as a sandalwood tree, white foam, and a fresh lotus.

In this example, the constant repetition of “*ṇḍ*” sounds harsh to our ears.

Besides the two main categories of *cheka-anuprāsa* and *ṛtti-anuprāsa*, the above authors also accept some other minor categories of *anuprāsa* as follows:

**Lāṭa-anuprāsa:** When an entire word or a part of a word is repeated, or in an extreme case when an entire line is repeated, it becomes an example of *lāṭa-anuprāsa*. Srila Jiva Goswami says that this *anuprāsa* is dear to the residents of *lāṭa-deśa* (the state of Gujarat in India). An example of repetition of a single word is given by Jiva Goswami in his *Bhakti-rasāmṛta-śeṣa* (4.9):

*smera-rājīva-nayane! nayane kiṁ nimīlataḥ  
paśya nirjita-kandarpaṁ kandarpaṁ bibhrataṁ hariḥ*  
O lotus-eyed (Radhika)! What is the use of closing your eyes out of sulkiness? Look at Hari, the conqueror of Cupid, as he suffers the pangs of that same Cupid now!

Here, entire words “*nayane*” and “*kandarpaṁ*” have been repeated.

An example of where a part of a word is repeated is given by Srila Kavi Karnapur in his *Alaṅkāra-kaustubha* (7.11):

*ratnāni ratnākara eva santi  
puṣpāṇi puṣpākara eva dhatte  
guṇo guṇajñe labhate prakāśaṁ  
yaśo yaśodā-suta-sevayaiva*

Jewels (*ratna*) are found in the oceans (*ratnākara*) only and nowhere else. Flowers (*puṣpāṇi*) are found in

gardens (*puṣpākara*) and not elsewhere. Good qualities (*guṇo*) increase only in the association with people who possess similar good qualities (*guṇajñe*) and not in any other way. Similarly, one’s fame (*yaśa*) increases only by performing service to the son of Yashoda.

The repetitions “*ratnāni ratnākara*”, “*puṣpāṇi puṣpākara*”, “*guṇo guṇajñe*” and “*yaśo yaśodā*” constitute another variety *lāṭa-anuprāsa* in which part of a word is repeated.

An example of repetition of an entire line is given in the *Sāhitya-kaumudī* (9.3):

*nāsti citte harir yasya tas ya tīrthāṭanaṁ mudhā  
asti citte harir yasya tasya tīrthāṭanaṁ mudhā*

For a person who does not have Hari in his mind, his wandering around in holy places is useless [for it won’t bring any benefits to him], and for a person who has Hari in his mind, his wandering around in holy places is also useless [for he has already achieved the result].

**Artha-anuprāsa:** When a comparison is being made and there is a similarity of sounds, *anuprāsa*, in the words used for the objects being compared, then this is known as *artha-anuprāsa*. This is a rarely used variety of *anuprāsa* and not all authors have acknowledged it as a separate category. The definition along with example is given in a single verse by Sri Jayadev in his *Candrālōka* (5.6):

*upameyopamānādāv arthānuprāsa iṣyate  
candanam khalu govinda-caraṇa-dvandva-vandanam*

When the words used for the subject and object of a comparison are similarly sounding it leads to *artha-anuprāsa*. For example, the glories (*vandanam*) of Govinda’s lotus-feet are as cooling as sandalwood (*candanam*).

In this example, the subject of comparison is the “*vandanam*”, the glories of Govinda’s lotus feet, and the object to which these glories are compared is “*candanam*”, sandalwood. Since these two terms rhyme, it leads to *artha-anuprāsa*.

[Note: It should be noted that in this variety of *anuprāsa* there is no strict requirement that the repeating alphabets should be situated close to each other. The terms “*candanam*” and “*vandanam*” are far apart in this verse, still they constitute *artha-anuprāsa*.] (Compiled by Hari Parshad Das) 🌸

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